

# A Simple, and

Religious consultatiō of vs Her-  
ma by the grace of God Archbishop of Co-  
lone, and prince Electoure. &c. by what mea-  
nes a Christian reformation, and founded in  
Gods worde, Of doctrine, Administratiō of  
deuine Sacramentes, Of Ceremonies, & the  
whole cure of soules, and other ecclesiasticall  
ministeries, map be begon among men com-  
mitted to our pastorall charge, vntil the lord  
graunte a better to be appoynted, either by a  
free, and christian counsaile, generall or  
national, or else by the states of the

Empire of the nation of Ger-  
manp, gathered together in  
the holpe Golt. Perused  
by the translator ther-  
of and amended in  
many places.

1548.

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William Seres, dwellinge in Sepul-  
chres parpshe at the signe of the  
Resurrection, alittle aboue  
Holbourne Conduit.

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A. 2550





**W**e Herman by Gods grace archbishop  
of Colone, Archchaunceler in Italpe of the  
holp Romain Empire, And prince Electour,  
Duke of Westphalia and Angaria admini-  
stratour of Padebourne, wylhe to al the that  
shal read, heare, and vnderstand this our boke  
grace, peace, and blisfulnes from God  
our father through oure Lorde,  
and onelp sauour  
Jesus Chrift,

**I**t is knowne to all men ma-  
nifestly that our most redor-  
ted Emperour Charles, oure  
mooste gracious Lorde hath  
rpyght diligently sought sondri  
waies in many counsels woth  
the princes Electours, and other princes and  
states of the holie Romain Empire in Ger-  
manp, wherby this daungerous & pernicious  
dissencion and alteracion in holi religio might  
be taken awaie, & a general and chastian con-  
sent, and reformation of congregacions might  
be appoynted, and introduced through the  
whole nation of Germanie. But because the  
Emperours maiestie coulde not hitherto de-  
uise & constitute this general & godly cōcorde  
& reformatiō of churches, he for a godly cause  
and verp chastian purpose, enioyned, & com-  
maunded, in the counsaile last asssembled at Ra-  
tespōne, with the byshop of Romes Legate,



### The epistle.

to al prelates, that amonge them selues and  
theyr diocesanes, they shoulde beginne a chri-  
stian correction of ecclesiasticall matters,  
which myght helpe to a comely and holysome  
administation of the cōgregation, and that  
they should propounne the same to the congre-  
gation to be obserued, and maintayne it with  
erneste diligence, and suche fapethfulness as  
becometh ecclesiasticall persons in thys mat-  
ter, neither should haue any regarde of them  
whiche woulde hyndre or stape thys godly  
purpose, because he trusted that by this mean  
a more commodious waie myghte be made  
to the ordzing and reforminge of churches,  
and that mens mindes might be prepared the  
soner to consent to a consultation of religion.  
Besides this the states of oure dominiō haue  
earnestly required of us in manie conuoca-  
tions that we would make a godly and chri-  
stian reformation. And more ouer, in the laste  
Conuocation at Bone, the Clerg, Knightes,  
Gentilmen, and cities of oure dominion re-  
ferred this matter vnto vs, that after the said  
maner, we shoulde procure a reformation of  
congregations to be gathered together, and  
to be published, and propounded to the congre-  
gations committed vnto oure charge, whiche  
they shoulde obserue. Add e hereunto that we  
our selfe by most certaine argumētis of God  
do perceiue daily, howe greate neede of amend-  
ment

### The epistle.

dement oure congregacions haue, because they be vtterlie destitute of godlie, and lerned ministers, and therfore no sincere, and certrine doctrine is handled among oure men, whereas yet the same ought alwaies to be preached and taught before olde men, and yonge. For we perceiue that of thys neglectinge of perfecte, and pure doctrine, horrible ignorance of God, pernicious superstition, vnbeleue, moste greuous fautes and confusion of all good thynge folowe necessarely.

Therefore whan we perceiued that the sayde thynge preuailed horribly, it semed that we ought to make no longer delaie, but rather we thought vpon the emendacion of these thynge, and consulted aboute the same earnestly, & cheifely in thys oure extreme olde age, which surely warneth vs, that we must shortly come before the iudgement seate of Christe, where we knowe that we must giue an accompt of thys office enioyned vnto vs. Wherefore that we myght firste shewe oure selues obediende to oure sauour, and Lorde Christe the pryncce of pastours, and to hys flocke, and secondly acknowledge our supreme officer the Emperour and finally seeke the preseruacion, and correction of religion amonge the people of Christe committed vnto our charge: accordinge to the office of a bps hoppe enioined vnto vs, we haue applied our whole



### The epistle.

diligence hereunto, accordinge to our simplicitie, and the gifte, whiche the almightie hath graunted to vs, that we might find out some meane to reforme ecclesiasticall doctrine beinge so necessarie in thys greate perturbacion of thinges, whiche afterwarde we myght propoune to our men, wherein if we shoulde not do our dutie, surely we shoulde stirre vp greater anger of God towarde vs, and all godlie men perceine that budoubted, & unrecoverable destruction of soules wolde folow thereof. Wherefore we neither woulde nor coulde delay our purpuse of a reformation. Therefore we called to our consultation manie men, and thole exercised men, and endued wpth the feare of God, and wpth spirituall wilsdome, and lerneinge, with whom after that we had had longe communication, we considered al thinges faithfullp, and at the last we ordapned the form, and preparacion folowinge of restoringe ecclesiasticall doctrine, and discipline amonge our men. And though I be their unworthye bpschop, yet I was lawfully made boeth archbisshoppe, and curate of soules, And sette not furth thys same fourme, and maner of a reformation as though nothinge coulde be amended, or chaunged in it or as though other ought in anie wise to folowe it. Thorough the grace of God we acknowledge the weaknes of our sapth, and the

Gen.

### The epistle.

Awakenes of our iudgement in these matters  
of so greate difficultie, concerning the heauen  
lye kingdome of our Lord Iesu Chyiste, and  
oure saluacion. But because our dere Lord Je  
sus Chyiste praised his father and gaue hym  
thanks also for that, that he had hidden the  
mysteries of the heauenlye kingdome frome  
the prudent and wise men of this worlde, and  
had opened them to the simple, and despised  
and commaunded hys holysome gospell to be  
preached without difference to the lerned and  
unlerned that they might attaine everlasting  
saluacion, and more ouer promised hys spi  
rite, by whome we vnderstande, and receiue  
those thinges, whiche he hymselfe gyueth vs  
in the Gospell for our everlasteing saluacion,  
as manie as would seke the same in the name  
of his dere sonne our Lorde Iesus Chyiste, as  
Chyiste hym selfe witnesseth: it shoulde not  
haue becomed vs, whiche professe the name  
of Chyist, and execute the office of a byshoppe  
(thought we graunt we do not satisfi in both  
I meane in Christian life, and in the office of  
a byshop) to doubte of the grace and giste of  
God and to distruste God oure most mercie  
full heauenlye father, as though he myght  
not be moued with oure prayes, and the god  
lye prayes of oure men to geue vs mercifull  
hys holyspirit, wherby we myght lerne of  
hys Gospell to adourde oure office enioyned



## The epistle :

bp him, and to dispose, & ordaine that the people committed to our charge be faieythfullp and diligentlp taught bp godlp, and mete ministers, howe thorough true, and liuelpe faueth thep shoulde acknowledge oure Lorde Jesus Christ, & cōfesse him to be the onelp sauour & cal for his helpe in al troubles, with a berie liuelie, holefume & childlike trust & exercise the selues in such workes as in dede be good and fruitful, in the holie sacramentes, & other ceremonies of the church according to Christes institution, that godlines maie dali increase more and more, and that al thinges, which be contrarie to Godes worde, all sinnes, and offences that be crept into the church of God, maie be abolished. Wherefore attributing no thinge either to oure wisdom, or to the wisdom, & doctrine of other, but onli encouraged and trusteing in the true grace, and sure promise of God the father, and in the merite and strength of oure Lorde Jesus Christe the onelp heade, and vigilante pastour of hys congregacion: we haue determined to sette furth accordinge to oure simplicitie, these thynges thus gathered after diligente deliberacion, and correction, as muche as colde be done in shortetpme, & as muche as God helped vs wpth hys grace, fore some reformation of Christian discipline, for we graunt that it is our office to fede churles shepe, & faieythfullp to

loke

## The epistle.

booke to the cōgregacions committed vnto vs.  
And we cal god our creator to witnes, which  
is euerlasting truth, & knoweth the hertes, and  
eth al thoughts, that we in al this matter of re  
formaciō, seke nether our owne glorie, nor our  
private cōmoditie, but only haue respecte here  
vnto, that the glorie of the almightie maye be  
most largely set furth to the euerlasteing sal  
uaciō of our mē. Therefore we besech al christē  
mē of what cōdicion soeuer thei be, which shal  
reade or heare this our preparatiō of a reforma  
on (bi our lord Iesus christ whose cause, matter  
and busines, is hādled in this booke) if thei shal  
find anie thing in it that shal not seme to be a  
greable to gods word, & make to the true edi  
ficaciō of faith in Christ, whiche resteth in the  
augmētaciō of gods encrease: that thei wil cer  
tific vs thereof and gently teach vs out of the  
holie scriptur. We wil take the same, bp gods  
grace in good part, & gladly embrace those  
thinges, that we shal perceiue to help to the re  
paratiō of the church, & we be readie to do the  
more diligētly, thā it is set furth in this booke,  
that nothing wāte to the necessarie reformatiō  
of the church, And cōtrarie wise we require of  
thē that if thei shal perceiue that the lord hath  
mercifully giuē vs to attaine his meaning, &  
wil: thep wol help vs with their beniuolēce, &  
diligence as much as thep maie, that these thin  
ges (as the holesome commaundementes of  
oure



## The epistle

oure maker, redemer, & iugde Iesus Chyriste) mape be set furth, chifelyf semge that they vnderstande, that it becometh vs in nowple (in thole thinges, whiche we surely knowe to be eniopned and comaunded vnto vs by oure God, & sauour out of his word) to deffer any lōger, either for the authozitie and power of anie men, or for the expectacion of a counsell generall, or nacional: the thinges whiche pertaine to the glozie of god, and of his most dere son, & the saluacion of the people, but rather as comodiously as we mape to propoune the same to be obserued of oure men, & other, as muche as the almyghtie will helpe vs wth hys diuine grace, whiche we wishe to all thē, that seke the same trulpy through our lord Iesus Chyrist. And we comend vnto thē this our obedience suche as it is in thys our purpose, whiche we owe to the diuine maistie, with al our subiectes, & our office, desiringe the same childe of god which with a sincere hert wisheth amplifications of Chyristes kingdom to who vndoubtedly our necessarie diligence though it be slender, shalbe acceptable, that they with their godlie prayers wil diligentlie aide in this purpose and ministerie, vs and our subiectes. Whiche thing how acceptable it is vnto vs, we desire to declare to euerie one whan we shall be able.

Given at  
Bulchouie.

## Of Doctrine.

flo. vi



our saviour Gods sonne  
Jesus Christ who cam in  
to this worlde to the intent  
to open that wonderfull &  
hpd will of God, concer-  
nyng the saluation of mā-  
kynde, after this sort spake

to his disciples, and to all them that are cal-  
led to the ministerie of his gospel. As the fa-  
ther hath sent me, so I send you. And in an o-  
ther place. Go into al the world, & preach the  
Gospel to euerie creature, teachinge them to  
kepe al thinges, that I haue comaunded you.  
Besides this God eternal, the father of oure  
Lorde Jesu Christ, spake thus frome heauen  
of his sonne: Hym heare ye. Wherefore, let  
vs make hym a doctour of full aucthoritie, &  
iudge of all wrytinges. Peruse Ciprians se-  
conde booke of epistles, and the thyrde epistle.  
And that Christe ought onely to be hearde,  
the father witnesseth also from heauē, saying  
this is my sonne, in whom I am well plea-  
sed, heare hym. Wherefore, if Christe onely  
ought to be hearde, we must not looke, what  
any man before vs hath thought good to be  
done, but what Christe spake dyd, whych is  
before all men.

John. xx.

Marke the  
last Chap.

Mat. iii. xvi.

All preachin-

Inasmuch as thā this doctrine of God ges ought to  
the father, and of oure Lorde Jesu Christe be taken out  
is taught in no wrytinge, but in the wrytinges of the holie  
of the scriptures,



### Of Doctrine.

**Ephē. ij.**

of the Prophetes, and the Apostles, and ser-  
punge that there is none other doctrine, where  
in the wpll of God from the beginnynge cō-  
cernyng mannes saluacion, is set forth with  
more certayne and strong testimonies, Paul  
saying also that the church is builded there v-  
pō: it is right necessarie, that all the ministers  
of the gospel read oftē, and pōndre the whole  
diuine scripture, with the feare of God, and  
exquisite diligence, boeth that they the selues  
mape be better learned & also that they may  
enstruct other of the euerlasting wil of God  
of the lawe, of sinne, of the wrath of God, of  
grace & righteousnes promised for Chyldres  
sake the mediatour, of ipse euerlastyng, and  
paynes euerlastynge, which the dispisers of  
the word must neades suffer.

**i. Corin. ii.**

This wisdomē, as Paul witnesseth to the  
Corinth, doeth farre excel al mans wisdomē.  
For he sayeth: we speake the wisdomē of  
God in a mysterp, which is hid, which God  
predestinated before the worldes, vnto oure  
glozpe, whpch none of the princes of thys  
worlde hath knowe, but God hath opened  
it vnto vs by his spirite.

Wherefore, for asmuch as God hath pro-  
pounded vnto vs, this his hollom and heauen-  
ly doctrine, onely in the writings of the pro-  
phetes, and of the Apostles, and because we  
cā not receiue the same certayne, and vndoub-  
ted

models where: al pastours and teachers ought  
to exercise the selues diligently daye & night  
in these holy and diuine booke, that they mai  
be apter to teach other. As the holy Ghost re-  
quireth in them by name, that they declare &  
showe them selues approued to God, & suche  
workemen of Christ, as neede not to be asha-  
med of theyr ministerie, who also can right-  
ly deuide the worde of trueth, and fruitfull  
teach other.

Item that they holde fast that saythfull  
worde, wherby is accordynge to doctrine, that  
they may be able to exhort thorough holson  
doctrine, and to conuince the gape sayers,  
of errour.

In which diuine precept propounded to al tea-  
chers & ministers of congregacions, the pastors  
and preachers, shal obserue diligently. First  
that it is required of them, that in teachynge  
they holde fast the certayne, and saythfull  
word, that is to say, where vnto certayn, and  
vndoubted sayth ought to be geuen. Where  
of it foloweth, that they must take right dili-  
gent hede, that they mingle none opinions of  
men, with theyr doctrine, and preaching, but  
that they teach religiously and deliuer to the  
people the sincere word of God. For this say-  
ing of the scripture is ever true, Euery man  
is a lyar. And Paul sayeth: The natural mā  
vnderstandeth not those thynges, that be of

S. Ciprian to  
Pompens a-  
gainst Ste-  
phanes Epi-  
scle. It beho-  
ueth a bishop  
not onely to  
teach but also  
to learne.

For he doeth  
better teache  
which dayely  
encreaseth &  
profiteth in  
learning bet-  
ter thynges.

Se. i. Augu.  
also, boke. v.  
of Baptisme  
agaynst the  
Donatistes.  
Cha. xvi.

There be ma-  
ny faulces in  
the doctrines  
and writings  
of men.  
Psalm. lxxvi.

the



i. Cor. ii.  
Esaie. xl.

### Of Doctrine.

the spirite of God for they be foolish vnto hym, and he can not perceiue them. After the same sort sayeth Esaie. All flesh is grasse, & all the glory thereof, is as the flower of the field, the grasse withereth, and the flower fadeth, But the worde of the Lorde abideth for euer. Sepunge then that men, of theyr owne nature be deceyued, and can not of them selues vnderstande the doctrine of grace, and sepunge that theyr glorie or excellencie (by whiche worde the prophet woulde chiefly signifie mannes wysdom) falleth awaie lyke a flower, how can mannes reason, and wysdom, when it is not guided, and directed by the spirite and worde of God, perceiue and teach any certentie, and trueneth, chiefly concernynge deuine matters, and the restitution of man. And although all chrestian men haue the spirite of God (who as he leadech eche one into all trueneth, as much as is sufficient for his owne saluation, and for the profite of the congregacion: so he hath wittenessed in maner, the gospel of Christ by godly booke and writinge and dotheuen to this day wittenesse & preache) neuerthelesse fleshe and bloude abyde in all men be they neuer so holy, and spiritual, as longe as they lyue here whiche fleshe and bloud perceiue not the thinges that pertaine vnto God. The sence and vnderstandynge of the flesh remaineth, which strueth against God.

God. Wherefore in this lpe there neither hath ben, nor is anpe man endued wpth so greate holpnesse, or doctrine, but that it hath chaunced hym ofte to fal, and to be decepued.

Wherefore as Saynte Augustyne, so lphewse other fathers and olde doctours allowed not all the writings and sentences of them, whiche hade taught epther before them, or in their time for this cause, that those thpnges came frome men so excellent in godlpnes, and learnpge, but as farre as euery man confirmed his doctrine, & sentence with the worde of God, and sure reasons. And they counted those ouely reasons to be sure and certayne, whpch they percepued to be deriued out of the worde of God. Of whpche sorte those be by whpche. S. Paul proueth that a woman must couer hyr heade in the cōgregation and kepe silence and not teache mē, for the Apostle confirmeth these things wpth thps reaso, namelp because the worde of God testifieth that the woman is of the man, that she was made after the man & first admitted the gple of Sathan. Item for that, that she oughte to be subiect to her husbāde.

Wherefore all confirmacions of Godly doctrine consist in the onely testimonie of the scripture vpon whpche scripture all that we epther beleue or teache of God, and oure Christ ought to be groundep. for this scrip-  
ture

Augustine. I can not denie nether ought to denie, that as in oure elders them selues, so there be many thinges in so manie myrrowes, that maie be blamed with ryghte iudgement, and no rashnes at al.

i. Cor. xi. xiii  
The same an-  
tour in the E-  
pistle to saint  
Hierome.

Howe we  
muste indge  
of the writin-  
ges of the  
fathers.

vpon what  
foundation



## Of Doctrine.

Al godly doctrine ought  
to stand.

ii. Peter. i.

ture onely setteth before vs the worde of God vnmixed, and certayne (wherunto onely we ought to geue credence in diuine matters) for it was not taught of men, but of the holy Ghost from heauen as .S. Peter witnesseth, sayinge: knowe this first, that euerie prophetical scripture is not of priuate interpretation. For prophecie was not at any tyme brought by the will of man, but the holy men of God spake, beinge stirred by the holpe of the.

Math. xii.  
Esa. xix.

Wherefore all doctrines of men in the congregation that be not grounded vpon the worde of God, taught in the holy scriptures, be vnprofitable & pernicious, as Christ witnesseth, and Esay. But the holpe scripture is a certayne, and a hollesome doctrine vnto vs, as Paul teacheth, where as he sayeth: Euerie scripture inspired from God, is profitable for doctrine, for reproofing, for instruction, whiche is in righteousness, that God, & man may be perfect, prepared vnto euerie good worke.

Forasmuch as than this scripture prophetical and inspired from God, is profitable and abundantly sufficient for the perfecte knoweledg of true & hollesome doctrine, that the men of God may be instructed, and prepared to euery good worke & further that all errors, whiche be agaynst religion and godly

godlpnes, may be disclosed, & confuted, al pa-  
stours and preachers must alway of necessite  
take thep<sup>r</sup> sermons & doctrine out of the holp  
scripture. They must also take good diligēt  
hede that at any tyme they mingle not here-  
with manes doctrines, and interpretacions,  
whiche haue not flowen out of this pure foun-  
tapne of Gods worde.

Wherefore that readers & preachers maye  
rpghtly instruct the people of Christ, out of  
these booke of the holpe gost, in all thinges  
that be profitable, and necessarie to know for  
saluation, it is neadefull that they geue them-  
selues to y<sup>e</sup> studie of the holie scriptures, with  
most earnest, and continuall diligence. And  
that they maye do thys thynge with more  
fruite, and attapne to the true vnderstāpnyng  
of the holie scripture, let them praye cōtinual-  
ly with Godli petitions that the holie Gost  
may be encreased to them, who is the onely  
interpretet of the holp scripture. For the na-  
tural! man vnderstandeth it not, as he also  
vnderstan deth not other spirituall thinges.  
And this thinge the Apostles teach vs suffi-  
ciently wpth thep<sup>r</sup> own example, who as we  
reade in the last of Luke dyd not vnderstāde  
the scriptures, before that Christe opened  
thep<sup>r</sup> minde. The spirite thē before al thinges  
must be sought for, and optained with sayth-  
ful prayer, the spirite I say of vnderstādnyng

That pre-  
achers ought  
to prai for en-  
crease of the  
holi gost, and  
not to be  
wrapped in  
busines of  
this life.



## Of Doctrine.

the holie scripture a right boeth to the health,  
and profit of our selues, and also of other.  
Wherefore, it is necessarie that preachers with  
draw the selues frō carnal & worldl. busines  
as much as the necessitie of this preset lyfe wil  
suffer & that thei geue the selues througli to  
al spirituall exercises. if they will both them  
selues right ly vnderstande Godlines, and  
the holie scriptures, & also profitabli administre  
& faithfullp dispēce to the cōgregatiō of God  
the doctrine of saluatiō, that euerie one of the  
may teach nē committed vnto thei charge al  
wel the rude, as the quick witted, & lerned, the  
most holie gospel, & doctrine of godlines vnto  
their saluaciō. Itē that they mai bring to pas  
thorow the same their ministeri, that eueri mā  
surely percieue the speach of the prophetes &  
euāgelistes & geue good hede therunto with  
al diligence, as to a cādle shinge in a darke  
place, that they wauer not lyke chyl'drene, &  
be caried about with eueri winde of doctrine  
but that folowynge the trueth in loue they  
maye growe in hym in all thynge, who is  
the heade namelp Christ.

II. of Petre. i.

Ephe. iiii.

Howe neade-  
ful exhortati-  
ons be,

Further, it is the office of pastours, and  
ministers of the worde to exhorte them that  
be ryghtly instructed in the true doctrine  
of Godlines, and to call vpon them instant-  
ly to abyde in that true and knowne doc-  
trine, beyng prepared and redie to suffer al  
thynges.

things, rather than to depart from it. & mal-  
 ly to testifie that they be the children of God  
 by good workes and a christian lyfe. For our  
 Aduersarie the Deuill neuer kepeth holp day  
 but walketh about marnyng lyke a roynge  
 Lion, sekynge whom he may deuoure as Pe-  
 ter witnesseth. And this he doeth not onely  
 within, wpth fierp darter of tentacions, and  
 fleshly intisementes agaynst the lawe of  
 God: but also without, wpth the persecutiōs  
 and assaultes of the myghty, and more ouer  
 wpth hypocrisie & a vaine shewe of false doc-  
 trine, as dayly experience testifieth. Where-  
 fore, bpschopes and preachers muste procure  
 wpth all studie that they ryght diligently  
 warne, cōspyre cōfort & exhorte the weake in  
 the sayeth of Christus, to labour to resyst man  
 fullpe the olde enemye euer endenourynge  
 hym selfe to assaulke on euerye spde the Lor-  
 des flocke, and to continue in the sayeth, as  
 Sapient Peter teacheth vs. And also Paule  
 to the Ephesians.

i. of Petre. 5.

i. Pete. 6.

Eph. 6.

But at what tyme and in what place such  
 consolations and exhortations ought to be  
 vsed: it can not be certapuly prescribed. For  
 it is not onely requisite openly in pulpettes  
 but often at other tymes, and in other pla-  
 ces, as occasiō suffereth & necessitie requireth.  
 As. s. Paul with great grauitie admonisheth  
 Timothe. I beseeke the (sayeth he) before

Exhortation  
 to godlines,  
 is euer neede-  
 ful.



### Of Doctrine.

ii. Timo. iiii.

God, and the Lorde Iesus Christ, who shall Judge the quicke, and the deade in his appearinge, and in his kingdom, preach the worde: call vpon them in tyme, out of tyme, reprove rebuke, exhorde wpth all softnes, & doctrine.

The Apostle approueth the same thinge also wpth his owne example, in that last sermon whiche he made at milete to the elders of the cōgregations. Now knowe (sayeth he) frō the first daie, that I entred into Asia, after what sorte I was with you at all tymes, seruing the lord God with al hūblenes of mind with mani teares, & tentations which chaūced vnto me thoroꝝe the cōspiracie of the Jewes how I wpth drewe no part of those thynges, that might be for your profit, but I shewed vnto you, and taught you openly, and in euery house, testifying boeth to the Jewes and to the Grecians, that repentaunce, that is towarde God, and that faith, that is towards our lord Iesu. Take hede therfore to your selues, and to the hole flocke. Item, watch ye, remembryng that by the space of .iii. yeres I ceased not night nor day with teares to warn euery mā. And in the first epistle to the Thess. You be witnessles and you knowe, howe we were affectioned to warde euery one of you as a father is towarde his Chyl dren, desiering, you confortyng & beseeching, that ye would walke worzhely of god, who hath cal-

led

i. Thessa i

led you into his kingdom and glorie.

And it is necessarie that such exhortations be graueli made with a cirtapne godli behemen-  
cie of mind, & feruentnes, that they maimoue  
the people, and stire vp goode affections in  
mens myndes, wherebp they may labour to  
continewe, and go forth in the Lordes wape,  
whpch thynge Paul signified by thys sap-  
punge, that he may be able to exhorte &c. It  
shall much further this grauitie and behemē-  
cie, if the preachers with the cōmaundemētes  
of God shall diligentlȝ set forth and declare  
the threates also & terrible exāples of Godes  
wzath, that the people mape be fraped frome  
sinninge. Item if they shall set forth the mer-  
cie and promises of God with notable exam-  
ples of Godes helpe and deliuerance, that  
in lyke maner men mape be alured to truste  
more constantlȝ in God, and to loue hym, &  
so beynge enflamed with the zealle, and loue  
of God, go forth in al good workes, and va-  
liantlȝ suffre, and ouercom afflictions for the  
glorie of the Lorde.

Let exhortati-  
on be vehement  
& earnest.

The feaders than and preachers that wil  
fapthfullȝ serue in their vocatiō, must necessa-  
rilȝ not onelȝ be furnished to exhorte the slo-  
we, and to conforzte the weake, but also they  
must be readie & haue a burnynge zeale ther-  
unto. For the optapninge of boeth whpche  
thynge, as they haue neede of continual rea-



## Of Doctrine.

Howe re-  
gours and de-  
prauations of  
Gods worde  
must be preue-  
ted.

Synge and studying of the scripture, so they haue neede of continuall prayer, and all other spiritual exercises: therefore also of greate warinesse, lest by any means they be entangled in the busines of thys lyfe, and carnall cares. Thyrddly it is required of feeders, and curates of Christes people that they be able also to confute the gauslapers, and aduersaries w<sup>th</sup> euident, and effectual testimonies of the scripture.

For Satan is busiest in thys popule to corrupte the perfect and sincere doctrine, in rap-  
spunge by sundry heresies, that the sapethfull of Christ beynge shake and at the last abolis-  
shed, he maye stablish, and maputayne his owne tyrannye. Whereof it cominethe, that as we haue redde that in the tyme of the Apo-  
stles, and Martyres, longe sithens it happen-  
ned and at al other tymes, when the pure doc-  
trine of God, haue ben sincerely preached, so in oure tyme also, newe heretikes spring day-  
ly whych labour, to establishe theyr wycked doctrine, with depraued testimonies of the scriptures as .S. Peter writeth, that such men euen in his tyme beganne to wret these wr<sup>yt</sup>-  
tinges of .S. Paule, that be hearde to vnder-  
stand as the other scriptures vnto theyr own confusion. Neither is it maruaile that Sathā worketh this thynge in his ministers, I mean that he labourereth to corrupt and ouerthrowe the

¶ of Petre the  
last Chap.

the doctrine of godlinesse (which is taught in the holie scripture onely) by the testimonies of the scripture it selfe, but the same being depraved and corrupted, for w<sup>th</sup> this arte he durst assaile the Lord Christ, when in the holie Citie of Jerusalem he satte hym upon the pynacle of the temple, and saies vnto hym if thou be the sonne of God calte thy selfe downe. for it is written he hath geuen commaundement to his angelles concerning the thep shall beare the in thep handes, lest perchance thou shouldest hurt thy fore against a stone.

psalm. xli  
Ath. iiii

Wherefore let the sayethfull ministers of Christe knowe that the more strictly they preache the true worde of God, w<sup>th</sup> the so muche the greater diligence and labour that Sathan lape in awaite for them, and thep flocke, and shall endeuour hym selfe by reason of the simplicitie of the commune people, and weakenes of thep Judg<sup>mt</sup>, to beguile the w<sup>th</sup> depraved scriptures. for whē he seeth that mē will admit nō authoritie, but the authoritie of the scripture: he also sayeth nothing more to thep charge the scripture, that he mai more comodiously creep into the that be accustomed to heare the scripture onely, & thrust in his lies more easili. That therfor the pastours & ministers of the cōgregatiō mape disclose the gile of Sata & stop the mouthes



## Of Doctrine.

Roma. xiii.

other euident testinnyes, as those be that Paul hath which teach clearly that ciuile lawes, iudgemētes & officers be the ordinances and commaundementes of God. Further the preachers must declare that thys thynge is euer to be obserued in the holpe Scriptures, namely that there is a double administracion. The one is outward and corporall. The other is the ministry of the Gospel whych begetteth euerclasting lyfe in the hertes of men. It is that thys ministry of the Gospel doth not abolish, or prohibite corporall policie, beinge ordeigned of God for discipline, and comen peace. This is a perpetual and constant sentence of the holy scripture, wherfore it doth wel interprette the sayeing of Mathew, that is to wytte, that in thys place polycie or empires are not prohibited, but the sedition of a priuate personne agaynste the officer, and priuate reuengynge agaynst Christia charite.

Math. v.

what a great burthen is layed vpon bishoppes and ministers.

These fewe examples make suffice for an admonition. It woulde be to longe to allege more. Lette vs onely conside in thys matter howe greate exercyse, and labour of mynde is required to vnderstande the holpe scripture a ryghte, handesomely to declare it, and to defende it substantiallyl.

Wherfore it appeareth hereby, howe great a charge the holy gott bi thapostle. Paul hath layed vpon al bishops, and ministers of congrega-

grega

gregacions, when he sayeth thus: A bisshoppe  
must holde fast the faithful word, that he may .i. Timot iij.  
be able to exhort, and confute the gainsaies.

Of whiche charge, and burthen we wpll  
allpastours, and preachers to be amonished,  
to the entente, that, they maye busely exercise  
them selues, daye and nyght in the studie  
of the holy Scriptures, so vse their ministerie  
with ample fruite, and for that respecte with-  
drawe them selues not onely frome worldly  
intilements, and carnal concupiscences, but al-  
so frome all occupotions, and affaires of the  
worlde, as much as the vse of this present life  
wpll suffer, that they maye altogether fully  
applie so harde, and diuine a ministerie, and ex-  
ecute theyr office wpth all diligence. And yet  
this labour ought not to greue them, whiche  
the religion of their office requireth, seinge  
that other wple it is the parte of euery Chri-  
stian manne, to consume the whole course of  
his life in the study of Gods worde. For we  
cā not enter into the kingdom of God, except  
we be borne agayne. And thys regeneration John. iij.  
consisteth not in mortal sede, but in immortal  
sede, & everlastinge, that is to say in the word  
of God who liueth, & abideth for euer, as Pe-  
ter wptnesseth. More ouer whan we are so  
borne again & reuened, we haue nede of spiri-  
tual meat also, which likewise is the word of  
god, wherunto Peter allureth vs saing, couete  
that

i. Peter. i.



## Of Doctrine.

**Ephe. vi.**

that reasonable milke not of the bodie, but of the minde, whiche knoweth; no gile as new borne children, that ye make growe thorough it. Asmall when we growe forth, beinge fed by, and nourished by the worde of God, Satan ceaseth not to assault vs, and to resist, by which we haue neede of spirituall weapons and armour, out of the worde of God, as, Paule witnesseth, sayinge: The swerde of the spirite, is the worde of God.

Seinge than the beginninge, the middle and the ende of oure newe life, that is to saie oure regeneration into the saide lpe, the encrease of it and victorie against Satā, standeth in goddes wordes, the feeders of congregacions maie easely se, into what daunger of goddes wrath they runne, if anie be not partakers of this regeneration thorough their negligence or if they that be borne againe of the spirite, wante the feedinge of goddes worde, and the cherishing of wholesome doctrine, of exhortation or if they falle frome the lpe, and communion of Christe beynge seduced thorough false doctrines of men. Wherefore they that haue thys office muste ever with all diligence continue in readinge, doctrine, praier, and other exercises spirituall, that they make sape with that sapethfull seruante, Lorde thou deliuerest to me ten talenles, and lo I haue gayned other ten. And that they make hear againe

Of the theame. fol. xv.

agapne, well done fapthfull seruante, thou  
was fapthfull ouer fewe thpnges, I will set  
the ouer manpe. Enter into the Iope of thy  
Lord. Therfore that the feaders, & all mini-  
sters of cōgregatiōs mai the better vnderstād  
and handle the holpe scripture, we wpll opē  
vnto them a certapne waie, and we wpll de-  
clare in ordze the more notable places of chri-  
tian doctrine, not that we would haue thē to  
tari in these places, but because we desire to  
haue thē brought bi these with les dificulte to  
the holp scripture it selfe, out of the which af-  
terwarde they may be instructed more fully,  
and perfectly.

That some lesson out of the holpe  
scripture must be set forth to the peo-  
ple before the sermō, and that the same  
must be declared to them.

Wste we wpll that the pastours take  
all thep2 sermons, that they make to  
the people out of some leason of the ho-  
lie scripture, whpch at the begynninge  
of the sermon, they shall recite with singuler  
reuerence and grauntie. As we knowe that  
the olde holp fathers vsed it euen frome the  
tyme of the Apostles. Which thing also was  
observed in the sinagoges of the Jewes, as it  
appeareth by that, that we reade in Luke of Luk. iiii.  
the Lorde and of the sinagoges, into the Actu. xiii.  
whiche Paule and Barnabas entride vpon  
the



Of the theame.

the Sabbath at Antioch of Pisidia. Wherefore in old time euerie cōgregation had peculiar readers, whiche red the booke of the holpe scripture to the people, out of the pulpet. But this custome being abolished amōg other fautes of ecclesiasticall administration, & in thys scarcnes of ministers of the worde, by reason wherof peculiar readers cā not be apointed in euerie cōgregation, we will that the pastours, and preachers execut their office, & religiouslie reade to the people afore hand those thinges, wherof they wil speake, that so they maie the more accustoꝛe the selues to heare the worde of god, & be more fullp instructed of their saluatiō. It shall helpe also the pastours the selues to make, & finishe their sermons with better ordie, if they shal folowe the prescripte of the lesson preposed, & keepe the selues within the bādes therof. And they shal measure these lessons after the measure of those lessons that are customablie recited in Masses. So the people maie more easilp remēbre the thinges that shal be red, & the pastours & preachers also may more comodiuslie declare the. For they must diligētli auoid this fault that som haue, I meane that I woulde not haue the to tarp vpon one or two wordes of the premised lesse letting the rest passe vntouchēd, or faling quite to other matters the were read. Our faeth must leane vpon the pure & ouelie word of god, wherfore

In all Sermons *fol. xvi.*

that worde must be hearde, & vnderstande of e-  
uerie persō. And therefore it shalbe cōueniēt to  
reade out of the holie scripture, and declare so  
muche as by likelihode the people may per-  
ceiue and retayne to the edificacion of sapth.

☛ That al sermons must be made to set  
forth and magnifie Christe the Lorde.

**F**oasmuch as Christe our Lorde is the *Rom. x.*  
ende of the lawe, and Moses, the psal- *Luke the last,*  
mes, and the prophetes doe testifie, and *Actes. x.*

preache of hym, that he is the onely sa-  
uour of the chnsen people, in whom who  
so euer shall beleue shall receiue forgenenes  
of sinnes thorow his name: al pastours must  
direct & ordre their sermones to this marche  
that they beare and declare witnesse of this  
Christ. For so he hym selfe commaunded the

Apostles. a litle before his ascention into hea- *All christian*  
uen, when he instituted the holie ministerie of *doctrine is a*  
preaching. Wo't shalbe wytnestes vnto me at *testimonie of*  
Jerusalem and in all Iurie, and Samarie *Christ the sa-*  
uour.

vnto the uttermost costes of the earth. Here *Actes. i.*

of it commirrh that Sainct Paule writeth of *i. Cor. i.*

hym selfe. I iudged not myr selfe to knowe a

nythynge among you sauyng Iesus Christ

and hym crucified. And he had a good cause

to say so. For as he wrote to the Coloss. all

thynges were created by hym, that be in hea-

uen and in earth, visibyle, and inuisibyle, whea-

ther

*Coloss. i.*



Christ must be magnified,  
 ther they be thrones, dominions principales  
 or powers. All thynges were made by him  
 in hym, and he is before al thynges & al thynges  
 consist thorow hym. He is the head, of the  
 bodie of the church, who is the beginning, of  
 the first begotē, among the dead, that he may  
 be the chiefe in all thynges, for it hath pleased  
 the father, that all fulnes should dwell in him  
 and thorow hym to reconcile all thynges to  
 warde hym selfe, the thynges that be either  
 in heauen, or in earth, beynge pacified by the  
 bloude of his crosse, thorow the same person  
 John witnesseth the same in the beginninge  
 of his gospell and epistle. And the Lorde him  
 selfe John. v. iiii. xii. xvii, and in many other  
 places.

Luke the last.

Ephes. i.

Heb. ii. i.  
 John. i.

Therefore Christe him selfe comprehended  
 the summe of the whole scripture in this sen-  
 tence, repentance, and remission of synnes  
 must be preached in the name of Christ, where-  
 fore let the faithfull ministers of congregati-  
 ons alwayes magnifie the name of our Lord  
 Jesus Christe, testifyinge, that this onely son  
 of God, the true God & man, is he by whom  
 all thynges were made, he governed, repared  
 and renued, who also ruleth althynges with  
 the worde of his power, who gathered to ge-  
 ther the scatered children of God, and strap-  
 pinge shepe, and geueth repentance, and re-  
 mission of synnes. For there is none other  
 name

**The article. Jolo.xviii.**

name vnder heaven giuen to me: to herin they  
shalbe saued, the power of al flesh is giuen to  
hym, that he maie geue everlastinge lyfe to  
all them, that the father hath geuen hym. He  
is that good shepheard that geueth his lyfe  
for hys sheepe, that he maie geue them eter-  
nall lyfe, who so defendeth, and keepeth hys  
sheepe, that no man can take them out of hys  
hande. These and suche lyke testimonies of  
Christe must be often, and diligentlpe beaten  
into the people in sermons.

Actu. b.  
Actu. iiii.  
John xviii.  
John. x.

**The article of the Trinitie.**

**A**lthough mannes reasone vnder-  
standeth not the nature of God, yet  
God hath opened hym selfe in the  
worde, and in hys sonne, that we  
maie knowe hym as muche as he hath reue-  
led hym selfe, and call vpon hym. After  
whiche sorte whan we call vpon God the fa-  
ther, there is a greate difference betwene oure  
inuocation, and the inuocation of all othe-  
people, and nations. And thys difference con-  
sisteth cheifely in. ii. pointes. One is that, in-  
uocation thus ordered, is directed to the true  
and naturall God. Thother is that oure in-  
uocation so bled must nedes please God, and  
not be hoide, and frustrate.

Wherfore the preachers must teach out of  
the holy scripture of the true and almyghty  
God, the father, the onely begotten sonne,

Li. and



## Of the Trinitie

Three persons  
but one substance.

and the holie Ghost, that they be one God of the selfe same diuine nature, and power, but yet three distinct persons. And that thys one God made, and maputeneth al thynges. Further that the sonne of God by the vnspeakable purpose and vnumeasurable mercie of God, tpd put on mans nature, that he myght be a sacrifice, and a ransome for vs, and that these two natures, that is to say mans nature, and Gods is one sonne and vndiuided Iesus Christe.

Two natures  
vnyted in  
Christe.

Howe be it these two natures be so knyt in Christ, that they be not confounded, or mixte, but eache hath by it selfe his owne substance, and proprietie. As all these thynges are well knowen out of the worde of god, administred by the Apostles, and Prophetes, and be declared in sundry confessions the holie fathers agaynst sundrie heresies, in the crede made in the counsell of Nice, and in the crede of Athanasius. Item in the agreeable decrees and confessions of the olde, and verie holy counsels as Nicene, Constantinopolitane, Ephesine, Chalcedonense, & constantinopolitane agayne. Further by the wyrtinges of the fathers consentynge hereunto, whiche fought earnestely for the worde of God, as by the bookes of Athanasius, Basilus, Nazianzenus, and Augustine it appeareth.

Wherfore the sentence, and doctrine of  
this

**The article. fol. xliiii.**

thys article muste be diligently propounded to the people and commended, and defended, that the true knowledge of God may be main-  
 tapned, and that we maye retapne a difference betwene the invocacion of christian men, and other nacions, whiche is verp necessary, name-  
 ly that all people maye, call vpon thys true God the father of Iesus Christe, to gether wpth hys sonne Iesus Christe, and the holpe goste, who hath reueled hym selfe in the sone for whose sake he wpll be mercifull, and wpll geue the holie gost to them, that thus call vpon hym in fapeth, to sture vp in the hertes of men, to the true knoweledge of God, feare, faith & other motiōs of newe life. For though the excellent Philosophars amonge the heathen, Jewes and the Mahometistes do glorie that thei worship not images & Idols, but the eternal God maker of heauē and earth, of mē and of all other thynges neuertheles seinge that they wpll not acknowledge thys God who hath opened hym selfe in hys worde, by his sonne our Lorde Iesus Christ they do not worship & cal bpō the true God, but they wor-  
 shippe the vaine imaginacions of thyr owne hertes, and handes. Neither can they perswade thē selues that God is merciful vnto them, & heare thē because they refuse the Gospel and the onelpē mediatour. And therfore their in-  
 uocation can in no wise be directed to the true

**The true in-  
 uocation of  
 God by  
 Christe.**

**The differēce  
 betwene the  
 inuocacion of  
 Christians  
 and other na-  
 tions.**



## Of the Trinite

God the father of oure Lorde and saviour Iesus Christe, but these men imagine to them selues, a peculiar God, whpche is not the father of oure mediatur Iesus Christe, and therfore is not the true God, and for thys cause they can not perswade them selues, that theyr prapers be harde. Theyr inuocation the hangeth and abideth in the vanie diuices of their owne reasonue, in images and Idoles standinge before them, and they remaine be- rie straungers, and abominable to the true God, because they lye wouthout Christe and the worde of God, as Christe sayeth, he that honoureth not the sonne, honoureth not the father. And Paule to the Romayne. thorowe

Now the who  
le Trinitie  
was reueiled  
to John Bap-  
tiste at the  
baptisme of  
Christ.

Christe we haue enteraunce vnto the father. Thus God also reueiled hym selfe to John the sonne of Zacharie, that he afterwarde myght instructe the churche, of true knowe- ledge and ryght inuocation, for in thys sorte God eternall the father witnesseth, of his sou- Thys is my beloued sonne in whome I am well pleased: the sonne hym selfe standeth at baptisme, the holpe goste cometh downe open ly vpon hym, to testifie that the holpe Goste shoulde be genen boeth to Christe, and to his cōgregation. Wherfore thre persones appea- red in this place. Thys apperinge the ought to be well considered of euerie christen man, whiche chaunced not for Jhons sake onely but

The article fol .xv.

but for the whole congregacions sake that the same myght offer praiers to the onelp eternal and myghty God the father of our Lord Jesus Chyste whoe made all thynges wpth the eternall sone and the holy goste And who also wpll heare the churche, gouerne and sanctifie it wpth hys holy spirite for Chyste the meadiatour his sake.

The wordes of Baptisme signifie the same thyng, where as it is sayed: I Baptise the in the name of the father, and of the sonne, and of the holpe Goste. For here be three persones numbred, of one equalle power, and diuinitie, to whom alone the whole cause of our saluacion is ascribed, for thys is the meaning of the wordes: I baptise the, that is to saye, I testifie by this token of dippinge or sprinkinge, that thy sonnes be forgeuen the, and that thou art receiued into the grace of the eternall, and the true God, the father of Jesus Chyst, and that for this hys sonnes sake. Item I testifie that the holie gost shall worke in the, effectuously. Surelp, this is an hygh doctrine, and aboue amans wple dome of the nature, with and efficacie of God towards vs whiche maketh a difference betwene vs and all hepten, comprehendynge mooste ample promises as we wpll declare herafter of whiche promises it is very requisite that the people be admonished as often as the text

A declarati-  
on of the wor-  
des of baptis-  
me.



## Of the Trinitie

of the scripture requireth it, that the congregation maye be well instructed of the one and singuler diuine substaunce, of the three personnes. For thys article muste be obserued of all, and exercised in oure dayely inuocation. And oure inuocation muste be discerned frome the inuocation of the heathen, the Jewes and the mahometistes, that we may beleue that God certaynly heareth vs, if in our praier we apprehend the mediatur, wher of no heathen, Jewe ne mahometist can certifye hym selfe. For thus we muste praye, Almightye and eternall God the father of oure Lorde Jesus Christe, who wpth thy onelp begotten sonne and the holy goste madest all thynges, and preseruest the same, haue mercie on me at the respecte of thy son Jesus Christ who for our sake was made a sacrifice, Bindle in mynde wpth thy lighte, and gouerne me with thy holy spirite whō thou hast promised vs for thy sones sake Thus in oure praier we muste euer comprehend Christ the mediatur, as the church hath vsed in colletes fro the beginning, addpng these wordes in thende thortwe Christe our Lorde. More ouer this also is a true innocacion and acceptable to God O Lorde Jesus Christe the sonne of God heare me, loke vpon me, and pitie me, and geue me thy holy spirite, and eternal lyfe

Thus we reade that Saint, Stephane called

A fourme of  
christen pray-  
er.

A fourme of  
calinge. vpon  
Christe,

The article folo. xx.

called vpon Christ, Lord Iesu receiue my spirite. Suche praper attributeth vnto Christe Act. vii.

the glorie of diuinitie, for that, that God hath reueiled hym selfe in hym, and worketh together wpth hym, as we reade. What so ever the father worketh, the same doeth the sonne also. And, He that seeth me seeth the father Iohn. v.

I am in the father, and the father is in me. This is the meaninge of suche an inuocation. Iohn. xiii.

Lord Iesu Christe sonne of God heape me geue me thy holp spirite, whiche together confesseth the father, the sonne who is the mediator and the holp gooste. Wherefor thys article of the diuine substance, and of the three persons muste be learned and exercised in dayly prapers.

But for asmuch as thys sincere doctrine of true and godly inuocation, is hourly darcke Agayne the ned thowoe that abominable wyckednesse, inuocation of and madnes vpon Idols, whiche is committed dead sapntes ted in callyng vpo dead men and their images and Images, and bones, whereto they haue bound not on- ly diuine power, but also a certen peculiar strength and efficacie of sapntes, wheras yet it is euident that we muste assigne the power and working of god, to nothing, in which god him selfe hath not expessedly witnessed in his word, that he wil giue the same thereto, but it is playne that deade men helpe no body, ne worke in Idoles, for these causes I sape the



### Of the Trinite.

people muste be called backe from suche Idolatri vnto the true and religious inuocation of God as to a moste godly worke, and principall worshyping of God, wherein we chiefly learne and feele, whiche is the true sayeth, yea thys is the only worke wherby the true people of God maye be mooste discerned frome the vngodly.

¶ Of the creacion and gouernance of all thynges.

**O**ur whole saluatiō and euerlasting lyfe consisteth herin, that we truly knowe God in oure Lorde Jesus Christe, that is to saye, wth a sure and lyuely sayth. In thys knowledg the chiefest pynnte is to knowe, that it is to God who made all thynges, and preserveth and gouerneth the same alone. Wherefore the preachers shall studie to declare to the people wth singuler diligence, and to beate into their heades, those places of the scripture that teache and testifie of the eternall beynge of God, of hys powre, knowledg, goodnesse, and seueritie: for wthout thys knowledg and sayeth we can neuer truly and effectuously, fele oure synnes, muche lesse repent and amende our selues, neyther shall the lawe alone driue vs therunto: for what shall either his preceptes or threates moue or feare vs, of whose powre bountuousnes, or seueritie

as yet we knowe or fele nothinge substanti-  
ally: & effectuously: Wherefore he that will  
come to God must necessarily knowe afore  
hande, and beleue that it is God, whiche  
made, preserueth, and Iudgeth, all men, and  
largely rewardeyth them that loue hym. De-  
spite many boiste them selues to knowe God,  
but in that, that they studie not to frame their  
life accordinge to the wil of God but despise  
Godes worde, they beare sufficiente witnes  
of the selues to the contrarye, namely that they  
say in thei hertes, ther is no God, though  
they confesse the same before men.

It is therfore ryght necessarie, that prea-  
chers often tymes, and with great diligence  
do propounde and beate into thei eares, the  
comyn place of creation, preservation, and  
gouernance of all thinges. And in the arti-  
cle of the creatiō of thinges, the pastours  
ought diligentely to teach that, that Lorde  
who deliuered the ten commaundementes  
and the vniuersall holie scripture, and the go-  
spell it selfe: is the onely true God and ma-  
ker of al thynges, who of nothyng created  
heauen, earth, the sea, and what so ever is con-  
tained in them, and our selues also, and alone  
preserueth the same, thorow hys power, &  
hathe partly made the other creatures sub-  
iecte vnto vs beynge created to hys pynage,  
appoyntynge them to a profitable vse, and  
par.



### Gouernaunce of althinges

partly ordeyned them to the ministerie of the health boeth of the bodie and soule.

Wherefore the preachers shall often allege faithfully declare, and printe in the mindes of the hearers those places of the scripture that teach that God made vs and all other thynges of nothyng, and that we were fashioned after the ymage of God, finally that inferior creatures be subiecte vnto oure rule by Godes ordinaunce, and that the superior creatures, be appoynted to procure oure health, to the ende that the same hearers may daily learne more and more, the almightines and goodnes of Godes maiestie, and that in them selues and in al other thinges which they handle in which they be occupied which they beholde, here, or by anye meanes do exercise, they may knowe hym, haue hym in reuerence, praise him and cal vpon him. And that thereby they maye trust more fully in the almightines and goodnes of God, and more cheerfully obey his commaundementes, and also feare his wrath the more, and vse al thinges whiche they do vse in this lyfe, as the moste holpe creatures and gyftes of God oure sauour, with more holpnes daily and thankfulness, and larger liberalitie towardes their neighbours.

For this cause, the prophetes in the prophecies of God do so magnifye and sette before  
ours

Of the creacion and fol.xxii.

oure eyes wpth moſte eligant deſcriptions,  
the principall and notableſt workes of God  
in the vniuerſall nature of thyngeſ, as the  
heauens, the ſonne, the moone, the ſterres, the  
cloudes, the wyndes, myſtes, rapne, dewe,  
ſnowe, froſtes, thundre, lpghtenynge, moun-  
taines, valleyes, fyldeſ, countreys, medowes  
ſpringes, riueres, ſtandynge waters, ſondry  
trees, and herbes, the principall kindes of  
beaſtes, boeth tame and wilde, men and o-  
ther innumerable workes of God. For  
whiche many psalmes do greatly magni-  
fie the glorie of God, as Pſal. xix. xcii. Ciiii.  
Cxxvi. Cxlv. Cxlvii. Cxlviii. Job doeth the  
ſame thynge frome the .xxviii. Chapter  
to the ende of his booke. And Elap in the .xl.  
chapter vnto the ende of his boke. Lyke pla-  
ces ye ſhall fynde in other canonycall bookes  
euery where. This contemplation of the no-  
table workes of God, and admiration of the  
diuine maieſtie was the cauſe why Chriſte  
the Lorde hymſelfe, and other ſapntes ſp-  
red vp the yreſes, and handes to heaue when  
they prayed. And in the fourme of prayinge  
the Lorde taught vs to ſaye: Oure father  
whiche art in heauen. For when we beholde  
wth oure eyes and myndes thoſe moſte  
excellente and wonderfull workes of God,  
the heauenes, the ſonne, the moone, the ſter-  
res and other celeftiall workes, a religiouſe

Why the ho-  
ly ſcripture  
often propoſi-  
neth vnto vs  
the meruey-  
lous workes  
of God.

Why we do  
liſt vp oure  
eyes to heaue  
when we  
praye.

con-



**G**ouernaunce of al thinges  
consideracion, admiration, and woushypp-  
pyng of Godes maiestie: muste needes be  
stirred vp in vs, and growe meruaylously  
and be confirmed (excepte we be Godes all  
to gether) as a relegiouse, and attentiuē cō-  
templation of the reste of Godes workes  
in the myndes of the Godlye, worketh the  
selfe same thyng.

**W**herfore the preachers ought oftē recite  
and declare in theyr sermons wpth great di-  
ligence: suche places of the scripture tou-  
ching the creatures and workes of God, and  
therewith exhorthe men that they accustome  
them selues wpth as muche diligence as they  
may, that, as often, as they beholde them sel-  
ues, or other men, the heaueues, the earth, the  
waters, and thynges conteyned therein, as  
often as they vse, and take fruition of the  
same, they call to remembraunce, and consi-  
dere religiously wpth them selues, that those  
be the workes, and gyftes of God oure ma-  
ker and father, and that they were made of  
him and set before vs for this purpose, that  
in them we shoulde acknowledge God him-  
selfe, and our father, and his almightines,  
his euerlastinge wysdome, and goodnes in  
Christ the sauour, brievely that we should call  
vpon him, & magnify him. And in this behalfe  
let them labour to call to theyr mindes, and  
cōsideratiō that ther is none other God ma-  
ker

Of the creacion and fol. xliii.

er and preseruer of all thynges, then the fa-  
ther of oure Lorde Jesus Christe, who gaue  
hys sonne vnto vs, and wpth hym all  
thynges pertapnyng to the vse and salua-  
tion boeth of bodie and soule. Who hath  
opened his worde, and doctrine of lpe in the  
polie writinges, that so they mape learne to  
comprehende and iopne together the worde  
and workes of God, and to knowe, and be-  
holde hym, and hys workes in his worde,  
and to reuolue the same in theyr myndes,  
when they se, and vse the creatures of God,  
to this thy God, and maker, who gaue the  
hys sonne Christe oure Lorde to bringe the  
frome eternall deathe to eternall lpe, and  
hath reueiled his fatherly wll touchpne  
thy saluation in his scriptures, who also cau-  
sed his lawe and Gospell to be preached to  
the, he of nothyng made these heauens, this  
earthe, these waters, these beastes, these  
men, this meate, drynke, garmentes, and  
what soeuer is before oure eyes, and handes,  
and he hath laped them before the, and geue  
the them for this entente, that they myght  
serue the for thy vse and health, that in these  
his workes and gyftes thou mightest more  
fully knowe hym, praise and magnifie hym,  
and serue hym frome thy who'e herte wpth  
the herie same thynges, to set forth his glorie  
and further the helth of men. Wherby thynge



### Gouernaunce of al thinges.

if thou laboure to do, these creatures, and all the workes of God shall serue to procure thy helth. And if thou do not so, they shall be agaynst the with God thy maker, & shall serue to reuenge thy yngodlynes.

Suche a faythfull meditation, and contemplation of the creatures of God bringeth to passe that euerie worke of God preacheth God vnto vs, and admonisheth vs of his diuinitie, power, and goodnes. For whiche purpose they were also sette before vs, that as the Apostle wyrteth, we may vnderstande by his workes, thowhe the creation, his eternall power, and Godheade.

psal. Ciii.

For we ought so to beholde and consider euerie worke of God, that sterpunge by a religious admiration of his diuine power, wisedome and goodnes, we maye cpe out wpth David. Howe greate be thy workes O Lorde, thou haste made thynges wple. The earth is ful of thy good gyftes. This wple all the worlde is, and ought to be vnto vs the temple of God, that we may acknowledge, call vpon, magnifie, and worshyppe God not in certayne places onely, as yngodlynesse naturallp grafted in vs alloweth, but euery where, in euery place of his dominion, as God oure creatour and mapntepner.

Whereof thou foloweth, that whyle in our busines, and doinges we folowe the com-  
maun

Of the creation and fol. xxiij.

maundementes of God, and cal for his healpe  
we feare nothinge that any man can do to  
vs, we be nothinge agast, or tremble. For  
as sone as we beholde, and consider those me,  
with whom we haue to do, and which seme  
terrible vnto vs, or the thynge them selues  
in whiche there appeareth some daunger, or  
difficultie, while. I sape we beholde these  
thynge as the creatures of God, and with  
that contemplatiō call to our remembraunce  
and thynke religiously vpon God the ma-  
ker of those men, those thynge, and of vs,  
then our fapth in Goddes promise, and te-  
stimonie, namely, that all thynge were both  
made for oure health and felicitie, and do also  
necessarily worke the same upli, and that  
they can be none other thinges, then the in-  
strumētes of God to performe oure health  
and felicitie oure fapeth, I sape is so stirred  
vp and strengthened to do all thynge, that  
we take in hande to do by the commaunde-  
ment of God, that all feare of daunger, and  
inabilitie muste needes departe, wpth all  
doubte of well bringpge to passe the thinge  
that we Godly take in hande to do, that is  
to sape by the cōmaundementes of God.

This consideration of thynge, whiche pon-  
dret that al thinges be the creatures of God  
& that God as he made the, so he preserueth  
the for our profite, & daiely bringeth the forth

and



**G**ouernaunce of all thinges  
and geueth thepm vs to vse, bringeth this  
thing to passe also, that we abuse nothing, but  
that we haue, & esteeme al thinges, that come to  
our vse, as the workes of the father him selfe  
as they be in dede. And it causeth vs to vse  
them with all moderation, and holines with  
all thankesgeuinge, and reuerent praylinge  
in the presence of other and magnifyinge of  
Godes bountuousnes, finally with liberall  
dealinge and bestowynge, vpon the that neede.

It is righte necessarie that the people be  
taught moost diligently these thynges con-  
cernynge the beleife of the creation, and con-  
seruation of all thynges, and the sapethfull  
contemplation, and vse of the creatures of  
God. For the comen people be muche far-  
ther drawen, then men beleue, from the true  
and spuep knowledge, and consideration  
of God the creatour and of his workes, tho-  
ro that monstrous magnifyinge of saintes,  
and of thep2 power to helpe vs, whpche they  
haue vntruly attributed vnto them, and tho-  
ro we those made processions, that settynge  
forth and worshippinge of images, and of  
Sapntes bones. All men in dede beholde the  
heauenes, the earth, and other goodlye, and  
wonderful creatures, & workes of God, they  
touch them, they haue them in thep2 handes  
and also eniope the commoditie of them: but  
they seldome, or neuer remembre God the

**Of the creation and etc. fol. xxv.**  
maker, they thanke not God for these his so  
greate gftes and benefites, who made, pre-  
serueth, and geueth vs all thynge for oure  
commoditie, healthe and felicitie. And they de-  
lape all thynkynge on God, al worshippinge  
of God, yf they come to thei temples, and  
chappelles, there they wyl execute all thei  
veneration, worshippinge, and Goddes ser-  
uice, that with more securitie, in al other pla-  
ces they maye lye after thei owne plea-  
sure, and nothyng at all remembre God, as  
they shoulde, and that manie wayes they  
maye abuse the holie creatures, and gftes  
of God. Wherefore it is marueylous neces-  
sarie that the preachers do ever wpth singu-  
lar reuerence, propoune, declare, and beate,  
into the people, this article of the creation.  
and preservation of thynge, that is to witte,  
that God made all thynge of nothynge,  
and preserueth the same thowtwe his owne  
onely power, bringeth forth, and geueth vs  
al thynge thowtwe his bounteousnes, to the  
entent that they maye serue to our vse, health  
and felicitie, and that he maye require to be  
known and worshipped in these his workes  
and creatures. For whiche cause these pla-  
ces of the scripture whiche testifie & set forth  
this article, shalbe often alledged in thei  
sermons, faithfully declared and printed in  
the mindes of the people



Of the gouernance, and adiministraction of all thinges.

**I**T is lyke necessarie, diligently to teache, and admonishe the people, of the gouernance, and adiministraction of thynges, that they may knowe that they must aske and loke for healpe frome God, and learne therwpyth, that synne, and other horrible mischiefes in the worlde, were not made by god but sprange frome an other begynnyng, as we wil shew hereafter. First therfore that, that the scripture teacheth of the creation of thinges, must be so taken, as that, that is taught in Gen. & many other places by the prophetes apostles, and as the church hath ever beleued that is to saye, that God hath not lefte his worke once made, as the carpenter leaueth his shippe, that he hath made and comitteth it vnto the shyppeyman, beinge lyttle, or no thyng carefull for it afterwarde. But we must thynke thus, that he is present with his worke, and perpetuallly susteineth and gouerneth the same, that he knoweth, and beholdeth the doinges of all creatures, that he seeth also the thoughtes of angelles, menne, and diuelles, and that ther is nothinge done wpythout hym, that it is he, who wpyth perpetuall inouynge gouerneth the heauenlye bodies maketh the grounde frutefull, gpyueth life, boeth to man and beast, ministring fode and other necessarie thynges, as we reade.

In

Gene. i. & ii.  
Psal. xxxii.  
Esa. xliiii.

Act. xvi.

Administration of al thynges. fol. xxvi.

In him we lyue, are moued, and haue oure  
beyng he susteyneth all thynges wpth the  
worde of his power al thynges consist thorow  
him. We trust in the liuinge god, whiche is  
the sauour of all mē, chyf of the fapthful.  
Here Paul testifieth that God giueth life not  
onely to the fapthfull, but also to the reste,  
howe be it that is done in vnlke maner, and  
notwithstanding he teacheth vs that God sus-  
teineth, preserveth and governeth the life of  
all. As he defended David against Goliath  
Saul, Absalom, and other hys enemies, and  
gave hym manie other temporall gftes,  
and sphe wple encreased hym wpth spirituall  
benefytes and other gftes, wpth grace, and  
the holpe goste. But amonge the heathen he  
healpeth manie with corporall gftes onely,  
as wpth victorpe peace, and riches, that po-  
lite maye be maintained, and that mankinde  
maye endure in erath so longe, tll he haue  
gathered together hys hole congregation, as  
Paule witnesseth God which qupeth. I-  
tem geue pcept vnto the riche thep truste in

All thynges looke vpon the, that thou wplte  
geuethem thep: foode in due ceason, when

Heb. i.

Col. i.

Timo. iiii.

i. Timo. vi.

Matt. x.

Psalm. lxx.

D. ii.

thou



Of the gouernaunce and.  
thou gvueste them they shall gather. When  
thou openest thy hand, al shall be filled w<sup>th</sup>  
hountuousnes. But whē thou turnest awaie  
thy face, they shall be troubled. Thou shalt take  
awaie theyr breath, and they shall faile, and  
returne to theyr dust. Thou shalt sende forth  
thy spirite, and they shall be created, and thou  
shalt renew the face of the earth.

God looketh from heauen, he seeth all the  
children of men, he frameth the hertes of ene-  
rie one, and vnderstandeth all theyr workes.

**Jere. iiii.**

Men, and beastes shalt thou saue Lorde,  
Whiche couereth the heauen with cloudes,  
and prepareth raine to the earth which bringeth  
forth grasse in the mountaynes, which  
gvueth due foode to cattail, and to the pong  
crows that call vpon hym.

The eyes of al loke vpon the Lord, and thou  
gvueste them foode in due ceason. Thou ope-  
nest thy hande, & fillest euery creature with  
thy goodnes my father vnto this tyme wor-  
keth, & I worke. By these places of the scrip-  
ture we are taughte, that God is present eue-  
rie where, knoweth all thinges, conserueth,  
and susteineth all thynges, and gvueth lyfe  
and moupnge. Wherfore this article muste  
be diligently taughte the people, and lerned  
of the same. For though the heathen graunt  
that the worlde was made by god, yet they,  
doute

**Administration of al thinges.** **psal. xxxii.**  
doubt whether there be anie prouidence, whe-  
ther God hath anie care of mēnes matters, &  
iudgeth them, whether he heareth men that  
call vpon him. whether he minister fode peace,  
helth, & other benefites to mē, pea thep thinke  
that these thinges be gotten, and mainteined  
bp mans industrie. As euer such heathenish  
persuasions hange in the myndes of men,  
whiche thinge many wordes, and sentences  
of the vngodlie doe wel proue, against which  
Jeremie in his lamentacions. crieth mightie-  
ly. Who is thys that sayth, out of the mouth  
of the highest nether good thynges, nor bad  
come forth, what murmureth man againste  
God, and considereth not howe greuously he  
offendeth God.

**psal. xxxiii.**

**psal. xxxvi.**

**psal. cxlvii.**

That the mindes of men than maie be de-  
liuered from those heathenish opinions, the  
alleged testimonies of the scripture, and such  
lyke concerninge the prouidence of God and  
gouernaunce of thynges muste be diligent-  
ly considered, and we muste holde fast in me-  
mory, that God looketh vpon the hertes of  
men and wyl indge the doinges of euerpe  
one, that he wth out doubte heareth them,  
that cal right vpon him, as it shalbe shewed  
here after. Item that he giueth benefittes to  
men, and fruitefulness of the erth, defendeth  
them and thep2 offspringe frome enemies, pre-  
serueth comen weales et cet.

**psal. cxlv.**

**Jo. v.**



Of the gouernaunce and

Psalm. 16.

As we are commaunded to aske these thinges, and to loke for them from God, whan we praye, geue vs thys daue oure daply breade and. Caste thy care vpon the Lorde, and he shall nourishe the bp. But howe can a man desire helpe from God, if he dreame that God neglecteth creatures, that he worketh not in al, but that the creatures are caried at all auentures, and that men do all thinges, as they list and of theyr owne strength. Thys darcknes of mans mynde muste be earnestly reproued, and we muste lape euident testimonies, of the scripture agaynste it. For mannes mynde is far gone from God, and is full of doubtinge, and horrible darckenes concerninge God, whiche that God might driue out of our mindes, from the begininge he hath opened hym selfe wpth greate miracles. He sente also hys sonne into the worlde openly, who rose from death, and raised many other from the deade. All whiche thynges oughte to strengthen our fayeth, that we maye certifie oure selfe that God is not idle, but worketh euer, bestoweth benefites, and doeth all thynges for the felicitye of men, wherety we myght iustly acknowledge hys exceeding loue towardes vs. Moreover thys article muste be taughte the people and becommended to them wpth singuler diligence for thys cause also, that the vngodlye custome of callinge vpon capytes departed

Administration of thynges fol. xxviii  
ted, and desiringe of them good health tempe-  
ratines of the aper, peace, and suche benefites  
mape be taken awape, seinge that these thin-  
ges be not the workes of holpe men, nor of a-  
nye creature, but be the workes, and benefi-  
tes of God onely.

¶ Of the cause of sinne and death.

**V**Whan mention is made of the crea-  
tion, the preachers muste together Against the  
teache plainely and distinctly, that vngodlie do-  
ctrine concer-  
ning saintes.  
spinne, that is to saie, concupiscence,  
corruption of iugement and will, and further  
more all naughtye motions, or ill doinges, be  
not created of God, but springe from the li-  
bertye of the apostata spirite, and of man, as  
it is witten. Whan the diuell speaketh a lye  
he speaketh of his owne, for he is a lier, and the  
father of lyes, that is to saie, the cause and the  
authour. Thou art not the God that willeth  
iniquitye. Lette not euerie one of you deuise e-  
uill agaynste hye frende, and loue not a false  
oth, for al these be the thynges that I hate, say-  
eth the Lord. Thoroowe one man spinne entred  
into the worlde. and death thoroowe spinne.  
The lust of the flesh, and the luste of the eies,  
and pride of lye is not frome the father, but  
frome the worlde.

Psal. v.

Zacha. viii.

Rom. v.

By these and manye other testimonies, it  
is euident that God willeth not spinne, neyther  
created nor worketh the same. But after that



Euerie spme  
that man com-  
mitteth, is com-  
mitted thro-  
ow his own  
wpll.

Of the cause of  
the deuil, and man flydde from God, such fly-  
dinge, and turninge awape came frome the pri-  
uote will. And though after the fall of Adam  
al men conceiued by mannes seede, are borne in  
originall spme, neuertheles actuall spme is  
the propre, and free worke of mannes wpll,  
and not necessary, that is to saie, all be it that  
the diuyl pricked forth Cain to the slauter of  
hys brother and though he were enflamed  
wpth anger, neuertheles he myght yet haue  
holdē his handes, and he committed that mys-  
chiefe, not thoroowe a constrained wpll, but  
thoroowe a readie wil, and agreable. He should  
haue resisted his anger and luste, & haue pray-  
sed God for remission of the euil sprongen by  
in hym, and haue asked the healpe of God to  
resist that mischiefe. So vndoubtedly he should  
haue felte strengthe to resiste Satan, and the  
temptations of hys owne fleshe.

Nowe punishmentes iustly accompanie  
spnfull, and wycked actes. Wherefore Paule  
sapeth well, thorough sinne death entred in to  
the worlde. And agayne we maye playnely  
se that whole mandkinde is subiecte boeth to  
perpetual sinnes, and also punishmentes and  
oppressed wpth so manye, and so greate cala-  
mities, that mannes mynde can not compre-  
hende them in thought, but he muste nedes be  
agaste, whyle he considereth so greate a sea  
of mischeues here we must diligētly discern  
betw

**Sinne and death. foli. xix,**

betwene the creature of God, and oure sinne. God made man ryght and blessed hym, but man gaue hym selfe a miserable wounde. Thys wounde remapneth perpetually in the creatures thorough Propagatio and generation, and other infinitie synnes, and punish, Originall mentes folowe thys wounde. And thys is synne. our faute and not Gods, as Oseas testifieth.

Thy destruction cometh frome thy selfe **Psal. xxxii.** but thy helpe is in me onely. Item **Psal. lxxviii.** for iniquitie thou rebukest mā, and al his beautie wasteth a waie like a garmēt gnawed of moutthes. Curie man is a certayne vaine thinge.

Wherefore when we se those horrible punishmentes, death, sicknes, war, and sundrie lyke miseries, lette vs knowe that they be the punishmentes of synne, and that they happen not to mankinde by chaunce, but by the wpll and perimission of God, by reasone of God sendeth sin. And though the saintes be acceptable to greouse &c God, and please hym for Christes sake. yet thorough the meruailous purpose of God, **i. Pete. iii.** in thys lyfe they be subiecte vnto the crosse. For God wpll that the churche do earnestly acknowledge hys wrath agaynst synne, and therefore be exercised w<sup>th</sup> sharpe disciplue, for thys is the ende of tribulations. Wherefore S. Peter sayeth also, iudgement beginneth at the house of God. As for the comforte that the Godlye ought to haue in the afflictions



### Of original sinne.

ons, we wpll speake of it in the place of the crosse. Here it is sufficient to haue admonished that those afflictions chaunce not to the congregation without Goddes prouidence, and that God wpll not forsake hys vnder the crosse, but that he wpll helpe them callpge vpon hym, pea and he commaundeth that we praye, and looke for deliuerance frome hym. As Esai. sayeth. Can the woman forget her chylde, that she wpll not haue pitpe on the childe of hir wombe? Though she forgette it, yet I wpll not forgette the. Beholde I haue written the in my handes etc. Thys shall suffice concerninge the conseruacion, and gouernance of thynge. Hereafter we will declare what we ought to thinke of the cause of sinne and of the corruption of mans nature, and agayne what consolacion we haue in so greate miseries.

¶ Of originall synne, and mannes weaknes before regeneration.

**G**od the everlastynge father gaue in creation to oure fyrste parentes Adam, and Eue, not onely a free, but also an vpright wpl. Further he dpyd put into thepyr myndes an exceedynge greate lpyght, that before the fall they myght truely knowe God, worship, and loue hym. And the other powers obeyed wpllpynglye to thys lpyght. As Paule sayeth, that man was made

af.

Esai. xlii

Ephe. iiii.

And mannes weakenesse fol. xxv

After the image of God, that is to saye in the knoweledge of God, and in righte wyl, that he mighte perfectly obeye, and satisfie the lawe, and be as it were the temple of God, where in God woulde haue dwelled presently, and woulde haue exercised his power. Ephe. iiii.

When man was nowe settled and constituted in so greate blisfulnes, and glorie, Satan to deface the worke of God, barded Eve wth gyle, and at length draue hyr so farre: that together wth Adam she became disobedient to the commaundement of God, as Moyses describeth the fall of man.

Therowthys inobedience oure firste parentes lost those goodlie giftes of innocencie, and originall rightuousnes, wth al the posteritie, whiche cometh frome them, so that al men conceived, and borne therowth mannes sedefe, be subiecte to originall synne, as David testifieth, and Paule. Gen. iii. Psal. li. Rom. v.

Wherefore the preachers muste teache of originall synne after suche sort, as the word of God prescribeth vnto vs, and whiche the sincerer, and righte beleuinge fathers folowed chiefly Augustine, and Anselme, namely that it is the wante of originall rightuousnes, wherwth we ought to excell, that is to saye, that men before regeneration be not in the fauour of God, nor heyres of eternall lyfe, but cast frome God, and that they haue a wyl tur.

What originall synne is.



**And mannes weakenesse.**

turned frome God, horrible darcknes concealinge God, corrupte, and vicious motions, and inclinations in all theyr strengthes against the commaundementes of God. A certayne image, whereof is sette forth in hym whom the Lorde by a parable declared to be wounded of theues, in the waye toward Jerico, and lefte halfe dead. For thus theise Satans hath drowned the miserable nature of man in so greate miseries, that it is not onely spoiled of spirituall, and mooste excellent gifts, but also is miserably wounded in all hye powers.

**Luke. x.**

**Naturall  
strength be-  
fore regenera-  
tion.**

Wherof it foloweth that mannes nature without the helpe of the holpe goste can not turne hyr selfe vnto God with true feare, true loue, and fapeth, and that thus thynge must nedes be done thorough the worde of God and the holpe goste, by whome the mind being illumined maye beleue God in Christ the lorde out of the Gospell, and knowe him thorough fapeth, and the wyll beinge stirred up with the reuerence of God, and enflamed with hyr loue, maye applye hyr selfe to the commaundementes of God, and turne the

**Of free wyll  
or outwarde  
discipline.**

whole man to prayse, & worshipping of God. But mannes wyll euen before regeneration by the common helpe of God, maye somewhat performe and exercise outwarde discipline that is to saye the outwarde workes of the

the lawe. Whiche discipline God requireth se-  
 verely, and punisheth the contempte there-  
 of both wpth corporall peines, in thys lyfe, i. Timo. i.  
 and wpth everlastinge after thys lyfe. The  
 lawe was made for the unrighteous. Item  
 God shall iudge fornicators & auouterers.  
 Item honour thy father and mother, that  
 thou mayste be longe lined vpon the earth.  
 Also he that shall shed mans blood vpon the  
 earth, hys blood shall also be shed. For man  
 is made after the image of God.

Heb. xii.

Wpth these, and lyke sentences all men  
 muste be admonished and steared to per-  
 forme the outwarde workes of the lawe. Fur-  
 thermore Pau'le sayth, that the lawe is a guide  
 vnto Christe, whereby we vnderstande, that  
 he that continueth in synnes agaynst his con-  
 science, and cometh not to a better minde, ca-  
 steth awaie the worde of hys owne accorde,  
 and despiseth the holie gost, and hindreth hys  
 owne health that he be not brought to Christ.

In the meane while thys thinge also must  
 be taught, that thys outwarde discipline deser-  
 ueth not remission of synnes, is not that righte-  
 nousnes, for which we be pronounced righte-  
 ous or acceptable before God. For thys ho-  
 noure is due onely to the son of God Christe:  
 the mediator, who alone hath deserved for  
 vs remissio of synnes, & everlastinge life which  
 we obtaine with faith alone, or trust in him, as



And mannes weaknesse.  
we wpll declare more largely hereafter.

¶ Of the olde testament.

**A**fter declaracion of the benifittes  
of God, whypche he hath put in  
and doeth put in vnto towarde  
all men and nations in the creation  
conseruacion, and gouernaunce of thynges  
the preachers shall propounde to the people also  
so those vniuersable benifites, whiche he be  
stowed vpon the holpe fathers, and the whole  
people of Israell. Item they shall declare the  
iudgements, whypche he executed vpon the  
same, whan they beleued him not, neither obeyed  
hys commaundementes. For the thynges  
that the scripture rehereseth of them, be  
writen for our doctrine, as Paule sayeth, those  
things happened vnto them, that they might  
be figures, and examples vnto vs, and they  
were written for oure enstruction, vpon whiche  
the endes of the worlde be come

What thynges so euer  
God commaunded,  
promised, or  
threatened to  
the people of  
the olde Testament  
the same pertain  
vnto vs also.  
Roma. 8.  
1 Cori. 10.

Wherefore, as in the articles before touching  
the creation, conseruation and gouernaunce  
of all thynges, the power, and glory of God is  
knowne, in all hys creatures, and workes,  
and in all nations; so in this place, out of  
the benifittes, and punishmentes, whiche he  
laped vpon oure fathers in the olde testament  
we shall learne the power, mercie, and righteousnes  
of God, whiche he vsed towordes his  
peculiar people, whome he chose out of all  
other

Of the olde testament. foli. xxxii.

her nations of the earth, and bound vnto him  
elfe wpth the leige of grace, that he myght  
not onely be vnto them a creatour, and Lord,  
but also a God, that is to saye, an euerlasting  
sauiour of body, and soule. All which thinges  
pertayne vnto vs, whiche beleue in Christe.

For wee are now the peculiar people,  
and heritage of God, the true childerne of A-  
braham, true Israelites, as manie of vs, as be-  
leue in Christ, and receiue hym thoroowe Bap-  
tisme, as Paule teacheth plainly. Yea Christe  
hym selfe saith of them that truly beleue a-  
monge the heathen: Manie shall come frome  
the East, and the West, and shall sitte downe  
wpth Abraham, Isaac, and Jacob, in the kinge  
dome of heauen, but the children of the kynge-  
dome shall be caste into outwarde darkenes.

Wherefore it pertaineth to the ministers of  
the worde to teache the people diligently that  
all the promises, and benefites exhibited to the  
fathers (yea vniuersally to Israell, Item the  
threates, punishments, preceptes, saueinge  
those that pertain to the outwarde disci-  
pline, and ciuilitie of that people, which ought  
to stāde in effecte onely, tūl the time of Christ:  
belonge vnto vs also. The same thynges are  
commanded vs, the same thynges are forbi-  
den to vs, and therfor we also muste lūke for  
the same benefites from the godnes of God  
thoroowe Christe, whyle we continue in the  
saith

Roma. x.

Gala. iii.

Math. viii.



## Of the olde testament.

Co. i. x.

fayeth, and loue of God, and we muste feare the same punishementes, if we cast from vs the fayeth, and loue of God. Wherfore the Apostle in the place alledged before, setteth the olde people before vs for an ensample, saipng: Many of them God allowed not. For they were throwen downe in the wilderness. But these thynges happened for a figure, and exemple vnto vs, that we luste not after euill thynges as they lusted, neither he made Idolaters, as some of them were. In the same place he addeth examples of fornicacion, tentacion, and murmuracion agaynst God, and the punishementes whertopth God for those causes dyd strike them, and agayne he testifieth that all these thynges happened vnto them, that they might be exēplars, and figures vnto vs, wherin we myght knowe, howe God abhorreth abhominable mischeueous actes, and that we also should learne to abhoze, and fle the same.

Howe the patriarches were instructed in the fayeth.

But before al other thynges the preachers muste set forth, and beate into the people the promises, the leige and couenaint of Gods beniuolence made wpth Abraham and hys sede, in whiche he promiset hpm that he wpll be hys God, that is to saie, an everlastinge sauoure, and greate rewarde. Item that thorow hys onelp fre beniuolence, he embraced hpm and brought hpm from the lande of hys natiuite, further that he was iustified by fayeth

one

Of the olde Testament. foli. xxxiii

onely, and made the father, of manie nations, pea of all belueinge persones, a citizin of the heauenlye citie haneinge asure foundation, whose artificer and worcker God is. Item though he thorough the truste of Goddes promises he obtayned the couenaunt of grace and of his saluacion, and became deare to god yet that he dyed a straunger in the lande promised to hym, and to hys posterite. Whome neuertheless though he were a straunger, and had no certayne possession in the lande, God merueilously guided wth his posterite, and defended from all harme, and increased hym wth all maner of blessings. Of whome singeth the. Psal. When they were herie fewe in numbze, & went fro nation to nation, and fro kingdome to kingdome, he suffered not anye man to do them wronge, and he punished hynges for theys sakes, touche not mine anointed, and hurte not my prophetes.

Psal. L. iii

Thorough the same fapth of hys grace he vnbeliefe gouerned, and guided the other patriarches was the cause and the vniuersall people of Israell, whiche of miseries, were truly the people of Israel, and the chil- and punish- dren of the promises. And what so ever calamities in the mitie happened vnto them, it was a punish- olde people ment of their vnbeliefe, because they had not obeyed to Goddes voice.

Finally the cōgregation muste be taught thys thinge also diligently, that, that couenaunt

Thorough  
Christe al be

L. i. of



benefites hap-  
pened to the  
fathers.

## Of the olde testament

of grace, and al other benefites were obtained confirmed, and exhibited to the fathers by the sonne of God Christ the Lord, the everlasting worde of the father. All they desired to see his face, and than they begonne to enioye the promised blessings, whan they sawe that day, he speake wpth the fathers, he gyded them, and fedde them not onely wpth corporall manna raiynge doune from heauen, and wpth water drawne out of the rocke by the power of God, but also wth spiritual meate, and drinke of the blessed participation wpth hym, & heauenly lyfe, whiche he gyueth to his, whereof Paule speaketh, sayynge. All dyd eate the same spirituall meate and dranke the same spirituall drinke. For they dranke of the spirituall stone folowinge the, that is, of Christ. Wherefore they inioid the same spiritual meate, and drinke, namely Christe the Lord, not onely among them selues, but also together with vs, though that meate, and drinke thorough vnbelieve profited not all.

Wherefore lette the preachers wpth all diligence teache and confirme thys thyng perpetually, that all benefites of God that were exhibited to the fathers frome the beginninge, and all that be bestowed vpon vs: haue ben giuen, and be giuen thorough Christe onely the blessed seede of Abraham, the heade, and sauour of the vniuersal church.

Of the difference of the fol. xxxiii  
olde and newe Testament.

**F**or as muche as not onely Sapnte ii. Cor. i.  
Paule, but also the prophete Jeremie ii. Cor. iii.  
putteth a playne difference betwene the Jere. iii.

newe and olde Testamente, affirmynge  
that the newe Testamente pertayneth to the  
comminge of Christe, and the olde to Moses  
and the olde people, the preachers shall dili-  
gently obserue this difference, that the places  
of the scripture concerninge the olde testamēt  
and the newe, and olde people maye be hand-  
somerly interpreted, that they wpthdrawe no-  
thinge from the grace, and benefites of God  
promised, and exhibited either to the fathers  
or to vs, as some are wounte to doe not under-  
standinge sufficiently the wordes of Paule.  
Of whiche men, some affirme that those thyn-  
ges, that God did wpth the fathers were all  
only corporall, and erathlie, and so as muche  
as they can, they ouer throwe, or doe not right-  
ly regarde manie good!pe benefittes of God  
amonge vs, and holesome ordinaunces, as  
officers, iudgements, restraynyng of male-  
factours, whiche thynge, they saye, pertaine  
not at all to the newe Testament.

Other thow the same ignorance of the  
Gospell, and newe Testament, geue more  
then is conueniente to iudicall rites, and ce-  
remones, and set forth the obseruacion of the  
wpth the hurte of sayeth in Chaste even in  
E. ii. thys



**A double vnderstandinge of the olde testamente, one as God instituted it on other as men, abuse it,**

**Exo. ix.**

**Olde testament & newe**  
thys tyme of christian libertie. Wherefore the preachers shal obserue that the prophetes, and the apostles speake muche otherwise of the olde Testament, whē they speke of it, as it was at the beginninge confirmed to Abraham, Moyses, and all the olde people: then when they haue matter in hande concerninge the Jewes whiche brake thys couenaunte in dede, and only boasted outward ceremonies wpthout faith in Christ, and true obedience towarde God. For when they speake of the olde Testament after the first maner, that is to saie, as it was deliuered from God to the fathers, they testifie that it is the couenaunte of the grace of God, and that it containeth in it the promises of Christ the Mediatour.

They call the people that keepe it, the first begotten, and peculiar people of God, the kinglye priesthode, the holy people, to whome in this promise, I wyl be your God etc, God promised thurough hys sonne his everlastinge mercie, remission of sinnes, adoption to be sonnes, and heires, and therefore a newe and blessed lyfe. For God bestoweth all these beuifites vpon them, to whome he sheweth hym selfe a God. Whiche thyng maye appeare hereby, that Christe proueth to the Sadduceis the blessed resurrection of sayntes, whiche is a passage into a newe, and blessed lyfe, by thys that God testified that he was the God of

Of the difference foli. xxv,  
of Abraham, Isaac, and Jacob, who then were  
deade in thep<sup>r</sup> bodies. For it was knowne e  
nen amonge the Sadduceis that God is not  
the God of the dead, but of the quicke, that is  
to saie of them that liue well, and blisfull.  
Thys folowed then euidently that al thep<sup>r</sup>, to  
whome suche promise was made, muste nece-  
ssarily be rased frome death to lyfe, wherein  
thep<sup>r</sup> shoulde be heires, even after the fleshe, of  
saluacion, and euerlastinge lyfe, wherche God  
promised them, when he testified that he was  
thep<sup>r</sup> God. Math. xxi.

Wherfore that olde couenaunt, or Testa-  
ment made w<sup>th</sup> the father, comprehendeth  
also remission of sinnes, grace, and adoption  
into the children of God, the giuinge of the  
holy goste, by whom he circumcised and rene-  
wed thep<sup>r</sup> heres, and certified them of salua-  
tion, and perpetuall gouernance, and protecti-  
on. And for the confirmation of thys grace he  
deliuered vnto them the whole religion, the  
lawe, and the possession of the lande of Cana-  
an, and all that did he throught Christe our  
onely mediator, & sauour. And for thys cause  
God setteth forth so greatly thys hys leage,  
and he calleth the lawe, and hys statutes the  
couenaunte of lyfe, and wisdom, wherein the  
people of Israell excelled al nations. He wit-  
nessed with thys leage that he is present with  
hys, that he dwelleth amonge them, heareth  
E.iii. thep<sup>r</sup>

Deu. xiii. xxx.  
Leuit. xxi. vi



Deut. iiii.  
Gen. xvi.  
Rom. iii. ix.

of  
it  
a  
e  
th  
a  
Bala. iiii.

Ro. xi.

.ii Cor. iiii.  
Actes. xv.

Jer. vi.  
Psal. i

Of the olde & newe testamēt. fol. xxvii.  
thep<sup>r</sup> p<sup>r</sup>aiers, & deliuereth thē frō al daungers  
for whiche causes. Paule also wrote of the  
Jewes That the oracles of God were given  
vnto them, and adoption, and the glorie of the  
children of God, and the worshippinge of  
God, and that Christe the Lorde was g<sup>u</sup>en  
them w<sup>th</sup> all the benifites of God. for  
thys cause also he declareth, and proueth to  
the Bala, that we whiche beleue in Christe  
be the children of. Abraham, and of the newe  
Testamente, after that we haue putte on  
Christe thoro<sup>w</sup>e baptisme. Item Rom. He sai  
eth that we be braunches of the w<sup>l</sup>de olpue  
and be grafted into the naturall olpue, that is  
to saie, into the people of God; thoro<sup>w</sup>e  
Christe, and that the roote beareth vs, and  
not we the roote. In an other place he sa<sup>u</sup>eth  
that we haue receyued the same spirite of  
sa<sup>u</sup>ieth with thē fathers Itē Petre in the actes.  
We trust that we shal be saued not bp the law  
but bp Christe onely, as our fathers d<sup>o</sup>d also;  
which were vnder the law. for this cause not  
onely the Apostels, but also the prophetes con  
demned all them as bastardes, and straun  
gers frome the Testamente and, breakers of  
Goddes couenaunt, whpche w<sup>th</sup>hout sa<sup>u</sup>eth  
and the spirite of adoption, woulde be called  
Israelites bp reasonne of the lawe that they  
had receyued, and for the onely keppnge of  
the cerimonies outwarly. for the lawe, and  
the

Of the difference of the foli. xxxvi.  
the couenaunte of God, requireth chifely  
fapeth towarde God, and loue frome the  
whole herte, and whole soule, and al streng-  
thes; and commaundeth vs so loue oure nei-  
boure, as wee loue oure selfe, where vpon,  
as Christe wptnesseth, the wholde lawe, and  
the prophetes depende.

Thus also Christe was shadowed, and af-  
ter a certayne wyse exhibited in all cerimon-  
ies, and fapeth in hym was required. Finally  
all promyses eyther of spirituall, or corporall  
thynges were therefore made to the fathers,  
as Christe him selfe promyseth vnto vs, al good  
thynges, if we like the kyngedome of God,  
and the ryghtuousnes thereof, that bringe de-  
liuered frome all euyls, and daungers, and  
enryched wpth all good gyftes, we maie  
loue God more feruently, and studie the more  
to obeie hys commaundementes, and magni-  
fy hys name.

Wherefore it pertayneth to preachers, to  
applie handsonely vnto vs the promyses, and  
threates propounded to the people of Israel  
scilicet waies, aswel in open sermons of the lawe  
as in exēples, & therof they must euer diligētly  
warne the people, that God wil bountuously  
exhibite his healpe. & giue the al good thynges  
beleuing in him, and obeing his commaunde-  
mentes. And contrarie wyse that he wpll vn-  
doubtely render punisshement aswel presently

Math. xxii.

In all cerimo-  
nies Christe  
was shadow-  
wed & fapeth  
in hym was  
required,



**O**lde Testament and the newe  
as in the life to come, to the vnfaithfull, and  
despicers of hys worde. These thynges shall  
cause the people to be retained, and furthered  
in the feare, and zeale of God.

**T**he difference of the olde, and newe Testamēt  
made wpyth the fathers, and the newe institu-  
ted by Christ, and the apostles: it is thre fold,  
first because the olde Testament was made  
wpyth Abraham onely, and hys sede namely  
the people of Israell after the fleshe, and with  
them, whiche outwardely also embraced the  
same religion. But the newe Testament was  
made with al mē, & nations thowto the whole  
worlde, as manie as beleue the Gospell, and  
become goddes children thowto the fapeth.

**S**econdly, because in the olde Testament be-  
side fapeth, and obedience of the lawe, circum-  
cisiō, and other outwarde rptes of ceremonies  
were required. But in the newe Testament  
nothyng is required, but faieyth, and loue with  
the frutes of those vertues, and a fewe cer-  
monies, whych Christ him selfe did ordayne.

**T**hyrdely, for that, that God hadde not  
yet opened so clearly to the olde people the  
grace of the Mediatour Christe, and because  
he helde them in great feare, and bondage.

**B**ut the whole misterie of Christe is  
more fully reueled to the newe people, and  
a greater libertie of outwarde thynges is  
graunted, for in the newe Testament there is

Of the difference of the fol. xxxvi.  
no difference of persones, places, or ciuillie  
comaunded, but Christe bad that his gospell,  
shoulde be preached to euerie creature, that all  
men of all nations shoulde be called to his  
kingdom, affirming that all shoulde be saued,  
that shoulde beleue and be baptised. Where-  
foze Paule also wrote that those heathen, that  
were couerted, were not now straungers, but  
the citizens of the saintes, and the household  
of God. Thus in the steede of circumcision,  
and other ceremonies with whiche they were  
innumerable laden in the olde Testament,  
Christe hath lefte sacramentes wpth hys  
churche as. S. Augustine saith, verie few in  
nombre, moſte certayne in obseruation, and  
moſte reuerende in signification, that is to  
saye, baptisme, and the celebration of his bo-  
die, and bloude. Finally he hath nowe ope-  
ned the misteries of hys grace muche more  
clearely, then in tymes past to the fathers,  
and he hath potored vpon vs more abundan-  
tly the spirite of adoption, and hath made  
vs fre fro Moſaicall rites, and all rudiments  
of the worlde. And he so gouerneth our hertes  
with his spirite, that of oure owne accorde  
we submitte oure selfe to euery ordinaunce i. Pet. ii.  
of man for the profite of oure neibours, ap. i. Cor. x.  
plipnge oure selfe to eche mannes health and  
edification towards saluacion, and seruinge  
with a fre, and willinge spirite, not constrained.

ffur.



## Olde & newe Testament.

Furthermore they must obserue that there is an other maner of speakynge of the old testament, whych the Paule, and the Prophetes thanke, whan they reprove the vayne confidence of the Jewes in the Testament, and lawe of God whych they obserued unely outwardely wpythout fayeth in Christe. For in this place they shewe, what the olde Testament is, and what it anapleth wpyth out grace, and fayeth in Christe. Of whych Jeremie speaketh.

After what  
sorte sacrifici-  
ces were com-  
maunded in  
olde tyme.  
Jere. vii.

Thus saith the Lord of hostes, the God of Israell, put your burnt offerings to your sacrifices, & eat flesh, for I spake not to your fathers, & I gave them no commaundement in the day whan I brought them out of the lande of Egypte, concernynge burnt offerings, and sacrifices, but I commaunded them this thyng sayynge, heare my voyce, and I wil be your God, and you shal be my people and walke in all the wayes that I haue commaunded you, that you maye be in good case. No the Lord wpytnesseth that he gaue not the lawe of burnt offerings, and sacrifices, that he commaunded his people nothyng concernynge this matter, whych thyng the prophet spake not absolute of the lawe, but as it was corruptly obserued of the vngodly Jewes, whych though they still appeace prouoked God wpyth all maner of wyched deedes,  
pet

pet they laboured in vayne to appease God  
w<sup>th</sup> sacrifices done, w<sup>th</sup>out repentaunce  
and sayeth, That the prophete than myght  
more strongly throwe downe this false con-  
fidence in them, vsunge an hyperbolicall, or  
exceedynge speake, he sayeth that God com-  
maunded nothynge concernynge sacrifices.  
For God ordeyned sacrifices for thys pur-  
pose, that in them sayeth towarde God, and  
Messias myght be exercised, not that a li-  
bertie of synnynge, and careles lpyunge should  
be established.

In lyke maner Sapnte Paule speaketh of  
the olde Testament to the Gala. Where he Gala. iiii.  
mapntepneth the doctrine of the Gospell a-  
gainste false Apostles, whiche taught that  
sayeth in Christe sufficed not vnto saluati-  
on but that men hadde neede of circumcision,  
and other Mosaicall ceremonies, wherebp  
it came to passe, that whyle they despiced the  
grace of Christe, they retayned nothynge of  
the lawe and the olde Testamente, but the  
letter and a certayne outwarde visour. For  
he that putteth not all hys hope, and salua-  
tion in Christe onely, hath now cast awaye  
Christe all together. Wherefore that the A-  
postle myghte open more euidentlye to the  
Galathians that the lawe and ceremonies,  
of Moses do not profite now, w<sup>th</sup> out  
Christe, pea that they hurte verie muche, he  
com.



### **Olde testament and newe.**

compareth the olde Testament to Hagar, Abrahams handmaide, and the newe Testament of Christe to free Sara. And he maketh the olde Testamente or lawe to brynge forth the bonde men, and carnall chyl dren lyke Hagar, whiche wyl persecute the spirituall chyl dren borne of the free woman, wherefore at the last, they be put frome the inheritaunce of God, as Hagar was driven out of Abrahams house wth hyr sonne. And surely as manie as seeke not all health frome Christe alone but aske parte of the lawe, and outwarde ceremonies, they are the boundmen of the letter, and rudimentes of the worlde, and not the chyl dren of God, pea they hate, and persecute all maner of wayes the chyl dren of God, whiche studie to worship God in spirite, and trueth, and be bove agayne of the spirite.

But God made not his couenaunt neither wth Abraham, nor with Moyses for thys ende, that they should glory in the letter, and prerogative of the flesh, refusing Christ, but that they shoulde put all theyr trust, and hope of saluacion in the promised Messias, for whose sake god woulde be theyr sauiour and protectour, and they thow the faith of the same messias shoulde be the people, and worshippers of God. Seinge then that the Galathians beynge seduced thow false

Apo

Of the difference of the. fol. xxxix.  
Apostles dyd putte some hope in the lawe,  
and in the Ceremonies that the lawe appoin-  
teth, the Apostle propounded vnto them the  
olde testament to confidze what it brought to  
passe after that sorte, that they trusted in it.

So in an other place he compareth the mi-  
nisterie of Moyses wpth the ministerie of  
the Gospell, and newe Testament, and he  
testifieth that the spirite is the ministerie of  
the letter, and of damnation, as it is in dede  
to all them, whose hertes God hath not pur-  
ged wpth the sapeth of his sonne, and confir-  
med vnto them the newe testament of grace  
and adoption of the chldren of God thro-  
we the holpe Golte, who geneth wptnes  
vnto oure spirite, that we be the chldrene of  
God and teacheth vs to call vpon God with  
confidence, and affliction of chldren, and to  
crie Abba, O father. Wither the lawe, and  
ministerie of Moyses ought to brynge vs, as  
Christe sapeth to the Jewes. If ye beleued  
Moyses, ye woulde beleue me to, for he wpt-  
nesseth of me. Paule also, the lawe is a guide  
vnto Christ. But the false Apostles wpth  
whome Paule fygtheth, in no wpsse taughte  
thys vse of the olde testament, but they con-  
tended that Moisaicall ceremonies muste be  
keepte of necessitie, euen in the newe Testa-  
ment, and that we shoulde not seeke for sal-  
uation in Christe onely. As they then abu-  
sed

ii. Corh. iii

Rom. viii.  
John. v.

Galat. v.



**Gala. iiii.**

**O**lde and newe Testament  
sed the ministerie of Moises against Christ,  
and to make the fapth of Christ of none ef-  
fecte, so they made the Testament of suche  
sort vnto them selues, as the Apostle calleth  
the ministerie of the lettre, and of dammati-  
on. Wherefore the Apostle dyd rpghtly set  
that ministerie agaynste the minusterpe of  
Christ, and of the newe Testament, to who  
it oughte to serue, and to bringe to Christ  
the onely Mediatour, obtainer, and confir-  
mer of the newe Testament, pea of al Te-  
stamentes, and leages of Goddes beniuo-  
lence. Out of thys maner of speakynge of  
the olde Testament, the lawe, and Moyses  
his ceremonies, cometh it that S. Paule af-  
ter the preaching of the kingdome of Christ  
in the gospel, called the ceremonies of Mo-  
yses beggerly and weake rudimētes, because  
thatafter the appearng of Christe, and the  
comen publishng of the Gospell into al the  
worlde, they ledde no more to Christe, but  
rather were an hyndraunce and let.

The epistle to the Hebr. speaketh also of  
thys abrogation of the olde Testament, say-  
ing. The olde Testament is abrogated, and  
abolished. But the couenaunt of the olde te-  
stament, as it was made of God wpyth the  
olde sapntes, is euerlastynge, and consisteth  
herein, that he sheweth and exhibiteth hym-  
selfe vnto them a God, a geuer of eternall

Of the difference of the      foli. xl.  
ofe, and that they be his people. Thys co-  
uenant of God wpth the chosen is establi-  
shed thorothe the preachpge of the Gos-  
pell, and the olde Testamente is fulfilled  
wth the newe.

And though all the couenauntes of gods  
beniuolence, whiche from the begynnyng  
of the worlde haue bene made with men,  
were obteyned and confirmed, thorothe Je-  
sus Christe, who renueth oure hertes, and  
help wryteth the lawe in them neuertheles  
the knowledge of Christe, and a more plen-  
tifull dealpge forth of the holie goste, was  
gpyen after the ascention of Christe, and  
preachinge of the Gospell published tho-  
rothe the worlde. And as there was feare,  
and bondage in the olde people, so loue, and  
libertie of the spirite is more gpyen to the  
newe. But seinge that feare, and loue, bon-  
dage, and fredome be togpyther, and at one  
tyme, and haue bene in all Godlie men, the  
one Testament is conteyned in the other a-  
monge all the chyl dren of God, as sapnte  
Austen sayth, there is one grace, one Christ,  
one sayeth, one adoption, and therfore also  
one people of God, and one couenante of  
saluacion, only as I said the glorie, & know-  
legde of Christe was further, and more  
plentyfull reueyled after the ascention of  
Christe into heauen, and the grace of the ho-  
ly



Of the difference of the  
ly goosle was more aboundantly shed forth  
and therefor true and everlastinge rightuous-  
nes was communicated to more people, and  
more effectuously.

**Eph. iii.**

For whiche cause Saynt Paule magnify-  
eth so greatelie the riches of the newe Te-  
stamente, and calleth it a misterie hydden fro  
the beginninge of the worlde, sayinge that it  
was reueiled in the tyme of the Gospell by  
the Apostels thoroowe the holie Golfe, namely  
that the heathen be coheriters, and of the same  
bodp with the olde people, and partetakers of  
the same promises in Christe Jesu.

Wherefore if after this sorte the preachers  
shall discerne, and declare the thinges, that as  
well in commune, as appropriatly, be attributed  
in the scriptures to the olde, and newe Te-  
stament, thep shall teache the people the writ-  
tynges of the prophetes, and Apostles more ac-  
tually, and more fruitefullpe, and beinge  
trueli instructed vnto the kingdom of God, as  
a ritche & liberal householder, thep shal bring  
out of the treasures of the scriptures all  
the promises, threates, examples, and commaun-  
dementes of God deliuered vnto boeth sor-  
tes of people.

**Howe Christ  
is enclosed in  
all the promi-  
ses of Moyses.**

And thep shal also declare that in al the pro-  
mises euen of bodily thinges the promises  
of grace in Christe, and everlastynge lyfe, be  
enclosed. For thys promise is conteyned in

**Olde & newe Testament.** **Pold. xli.**  
all the promises of God, made to the electe  
people of God, lyke as vpon thys benefite  
of reconciliation, and adoption, by Christe  
all other depende, yea wouthout thys there  
be no true benefytes and wouthpe of the chy-  
ldren of God.

So they shall teache that the threatnes of  
Goddes wrathe and eternall damnation, be  
concerned in all the threatenynge of Moyses,  
and that all men be subiectes to the same,  
if Iesus Christe deliuer them not, grynge  
them repentance, and remission of synnes  
thorow faith in hym selfe.

Thus also in all the examples of healpe  
and saluation, whiche chaunced to the olde  
people, thorow pynnes, and bynges, they  
shall declare that euerlastynge healpe, and  
redemption in Christe was shadowed, and  
exhibited. Agayne in the Satanicall furie,  
and crueltie of tyrannes, and wycked men a-  
gainste the good, they shall admonishe that  
we must confidre the power, woodnes, and  
tyrannie of the deuyl, and antichriste. Out  
of the spyes and dedes, of communisantes,  
they shall put the people in remembrance  
of the marueylouse gouernance, and preser-  
uatione of the church, of faret, of repen-  
saunce, and of the true frutes of faret, and  
repentance, and finally of the true blisful-  
nes that euer foloweth these thynge. In

All the threat-  
ninges of  
Moyles per-  
taine vnto vs

Howe the  
examples of  
the scripture  
must be hand-  
led.



**O**f the difference of the  
the exēples of them that haue despised God  
and his lawe, they shall declare the wrath  
of God, the reprobate sence, the vngodli-  
nes, obstinate minde, and damnation, whiche  
suchē pull vpon them selues wyllynge-  
ly, beinge them selues the cause of theyr owne  
destruction.

**N**otwe the cō-  
maundemen-  
tes of Moyses must be  
declared.  
Thus they shall teache that in all the cō-  
maundementes of God fapth out of a true  
herte, and loue is required. For the whole  
lawe, though it prescribe bodilpe offices, is  
spirituall, and requireth the true and spiri-  
tuall rightnousnes of the herte, which Christ  
our Lorde, who onely satisfied the lawe, be-  
gynneth, and worketh in vs.

Wherefore the preachers in declarynge  
euerie one of the commaundementes, shall  
pearce vnto the hert it selfe, and shall requyre  
the obedience of the herte, and shall so de-  
clare, and set before theyr eyes theyr natural  
stubburnes, and rebellion agaynst God,  
that they shall dyue them to distruste them-  
selues, and to seeke, and call for the helpe  
of Christe, of whom, as of the onely sauour  
and phisition they may require a newe herte,  
and the holy goste.

This muste be done in declarynge of  
euerpe pcepte of God, and thus all the cō-  
maundementes of the whole lawe muste  
be opened to the people of God, whiche ne-

from what  
lawes of

Olde & newe Testament. fol. xlii.

nevertheless must not be laded wpth any thinges, from whpche Chylste hath deliuered them, as those be, that properly pertayne to the policie and discipline of Moyses, in whpche the people of the lawe were kepte enclosed, in the feare, and fapth of God vnto Chylste, whiche be not necessarie vnto saluation, I meane circumcision, and the other ceremonies, and rptes of the tabernacle, and temple, the ministeries of priestes, sacrifices, tra hpnges, and other bodilie purgnges. holie dayes, difference of meates, politike obseruations of iudgements, and other facions of ciuile gouernaunce. But as God in euery precepte of religion taught and required thys thpnge chiefelpe, that the people shoulde come togyther in hys name to heare hys worde wpth a fapethfull herte, to praye, to call for healpe, to sacrifice vnto hym, and in sacrifices to eniope the Sacramentes of his grace, and redemption in Chylste, and required all these thpnges for this purpose, that the people therby shoulde be exersise and stablishe in hys mercye, and in the onelp Mediatoure Chylste, whose death, and oure reconciliation, and holysome communion obtayned by the same, those sacrifices did shadowe, and exhibite.

So we Chylste men also must learne out of suche preceptes, wpth howe greate religion

Moyses' cha  
sten men be  
free.

What precep  
tes of relig  
ion pertayne  
vnto vs.

f. ii.

gion



**O**f the difference of the  
glorie, with howe true sanctification, and  
faithful preparation of bodie, and soule;  
we muste come together in to the common  
company before the Lorde, to heare the word  
of God, to praye and to geue thanks, to  
geue oblations vnto Christ the Lorde hon-  
gryng, and thirstynge in his members, to  
receiue the Sacramentes, and in them the  
communion of oure Lorde Iesu Christe, & of  
all his merites, and grace.

And so we must know also this thyng  
out of the same kinde of preceptes, howe  
greuous a synne we committe, and howe  
horrible paynes we deserue, if at anye tyme  
we so lytle esteeme the worde of God, the  
ble of the Sacramentes, so Godlye gyftes  
of God, and the common prayers of the con-  
gregation, that neyther we oure selfe studie  
to nourishe, and strengthen oure faith throughe  
these thynges, nor serue other in maintay-  
ning, & comending these exercises, and actes  
of religion chesely on the sondays, and ho-  
lydaies, when the whole congregacion is  
wont to come together. This seinge that it  
is knowen that God throughe those sondays  
washinges, and bodilye purginges, which he  
prescribed to the olde people, would stirre vp  
and moue the same, that before all thynges  
they shoulde remember that they ought to  
keepe the cleannes of herte, and that they shoulde

Howe the pre-  
ceptes of wa-  
shinges and  
purginges of  
the olde Te-  
stament must  
be declared.

**O**lde Testament and the newe fol. xliii.  
 gently beware, and auoyde in thep2 whole  
 lpe, and conuersacion al those thinges, that  
 mape be abominable, lothsome or in anye  
 wyse vnacceptable, & vnpleasaunte to God,  
 and thep2 nighbour: we oughte also in such  
 preceptes to stirre vp and exhorte bothe our  
 selues, and also those that be committed to  
 our charge to thys popnte, where vnto S. .ii. Cor. vii.  
 Paule also exhorte saynge. Forasmuch as  
 than we haue these promyses deuely beloued  
 let vs cleanse oure selfe from al spottes of the  
 fleshe, & of the spirite, workinge holines with  
 the feare of God.

After the same sorte the preceptes deliue-  
 red to Israel concerninge the forme, and reli- Dow the po  
 gion of iudgemētes, and administraction of litical precep  
 that whole politie, muste be considered, and tes of Israell  
 handled. For in al these thinges obedience to m. It be decla  
 warde the officers is commaunded, whiche red.  
 must be shewed from the herte, and readely,  
 and further there is required in them an ho-  
 nestie and ciuile conuersacion with all sortes  
 of men, what soeuer they be, and finally a  
 good, and godlye administraction of the com-  
 men weale, wherein euery man mape haue  
 his right, and all the people mape be instruc-  
 ted, and gouerned to liue godlye, and honest-  
 ly, and be kepte pure from al unchewous, &  
 abominable actes.

For though we haue the Romaine lawe  
 ff. iii. of



Of the difference of the  
oz other, and verditis be gauen accordynge  
there unto, and though God broude vs not  
to the lawes of Moyses his polittie, neuer-  
theles we must knowe the will of God out  
of the selfe same lawes, whiche wolde haue  
all greuousse offences to be rigorously puni-  
shed, and that men be instructed, and putte  
forth wpth good lawes, and wpth the obser-  
uation, and punishmente of the same, to all  
Godlynes and honestie. Item that innocent  
and good men be constantely defended and  
malefactours restrayned and cast out of the  
comen weale, oz utterly put to death that they  
hurte not the good.

Finally this thing must be taught also out  
of these precepts, that euerie gouernaunce of  
a comen weale is Godes, and that the offi-  
cers occupie the roune, and office of God, to  
iudge the iudgmentes of the Lorde, as Josaphat  
saied to his officers, & therfore that God  
wil require a straite accompt of the gouerners  
of his people touchynge theyr administratiō.

If the preachers shall propound and de-  
clare to the people after this sorte, what thin-  
ges God commaunded, and exhibited to the  
olde people, aswell in heappynge most ample  
benefites vpon them, as in chastisynge with  
horrible punishmentes, and if they shall sette  
forth all the examples that God hath declared  
in the scriptures to be considered either of his  
houn

Olde Testament and the newe fol. xlvi.  
bonntiousnes and severitie, or of his kinde-  
nes, and unkindenes of the people, they shall  
for theyr measure perforce that theynge that  
the Lorde witnesseth, of hym selfe I came not  
to breake the lawe, but to fulfill it. And that,  
that the Apostle sayeth, we abolishe not the  
lawe, but establish it. Math. 5.  
Rom. iii.

Of preachynge appropriated to the  
newe testament.

**T**he preachynge of the newe Testa-  
ment, is to preache repentaunce, and  
remission of synnes, in the name of  
our Lorde Jesus Christe. For so the  
Lorde hym selfe sayed, and prescribed. By Luke xxiij.  
cause it is wrytten, and so it behoued Christe  
to suffre, and to ryle agayne frome the deade  
the thyrde daye, and that repentaunce, and  
forgyuenesse of synnes, shoulde be preached  
in hys name, amonge al nations beginninge  
at Hierusalem.

Out of thys commaundement of Christe Actes. i.  
Saput Peter also testifieth before the assem-  
ble of the Jewes and the priestes, in thys  
sorte. The God of oure fathers hath rased  
up Jesus whome ye sleue, and hanged upon  
the crosse. Thys prince, and sauour God  
hath exalted wth his ryght hande, to geue  
repentaunce, & remissio of synnes vnto Israel In Actes. x.  
like maner he preacheth also before Cornelius  
sayng he is comanded that we should preach to  
ff. iiii. the



**O**f preaching appropriated  
the people, and testifie, that it is he, that was  
appoynted of God a Judge of the deade, and  
quicke, to hym all the prophetes beare wit-  
nes, that whosoever beleueth in hym, shall re-  
ceiue remission of synnes thowhe his name.  
Paule also in the sinagoge at Antioche pisidia  
sayeth thus.

**Actes. xiii.**

Be it known to euerie one of you brethren,  
that thowhe thys man remission of synnes  
is preached vnto you, and thorough thys  
man euerie one that beleueth is iustified from  
all thynges, from whiche ye coulde not be  
iustified by the lawe of Moyses. So he say-  
eth also to the elders, whome he called from  
Ephesus to Miletus. Chap. ter. xx. ye knowe  
from the fyrste daie that I entered into Asia,  
howe I was wpth you at all tymes, seruinge  
God wpth all humblenes of minde, & wpth  
manie teares, and tentations, whiche chaun-  
ced vnto me thorough the malicious awarte  
of the Jewes, howe I ouer slipped nothyng  
that myght be profitable vnto you, but prea-  
chede vnto you and taught you, openly and  
in euerie house, testifying boeth to the Jewes  
and also to the Grekes, that repentaunce that is  
towards God, and that sayeth, that is to-  
wardes our Lorde Jesus.

**A double  
preaching of  
the Gospel.**

By these testimonies it is euidente, that  
there be two partes of the preaching of the  
gospel or newe testamente, that is to saye, a  
prea

To the newe Testament fol. 150.  
preachynge of repentance, and of remission  
of synnes. Wherefore the preachynge of the  
newe testament must begyn at repentance,  
as the example of Iohn the baptiste, of oure  
Lorde Iesus Christe, and the Apostles doe  
teache. For all these menne began theiꝝ prea-  
chynge wth these wordes, repent pour for-  
mer lyfe, for the kyngdome of God appro-  
cheth, and beleue the Gospell, that is to saye,  
the preachynge of remission of synnes. But  
in thys place the preachers must declare,  
what repentance we ought to vnderstande.

For thys saynge must not be taken of eue-  
rye repentance, but of that, that is towarde **Whiche is**  
God whiche Christ the Lorde hym selfe rap- true repen-  
seth vp in our myndes. And that is true con- taunce.  
tritiō and a iust grieve for our synnes, whiche  
we haue committed in thought, wordes, or  
deedes agaynst the lawe of God. Whiche  
grieve & anguish driueth vs to flee to Christe  
wth fayeth, and trust that for hys sake we  
shalbe nombred amonge the ryghteous be-  
fore God, and shalbe compted hepyes of e-  
uerlastynge lyfe.

Thys is a verie euangelicall, and Christi-  
an repentance. For it is not inoughe for  
holysome repentance, to be greued and vex-  
ed for oure synnes, and to feare the Judge-  
ment of God wth whych repentance Cain  
and Judas perished, & where with at length



### Of the preachinge

All ungodlye men perishe, after that they be  
griue to teler what anger of God, and what  
damnation they haue purchased to them selfe  
thorow theiur synnefull actes. But as Paule  
saie, h we must necessarilie haue repentaunce  
towardses God, that is to saie we muste ther  
fore be greued for oure synnes, and feare the  
iudgemente of God, because we haue offen  
ded God, our creatour, and redemer, & haue  
forsaken hym thorow synnes, that besyde  
contrition for oure synnes, there be in vs also  
a burninge desyre, and studie of reconciliati  
on wth God, a truste to obtayne the samend to  
a sure purpose to amende oure lyues, and to  
peld oure selues wholp in to the obedience of  
God. Allwhiche thinges a true repentaunce  
muste haue desyre, and receiue, and that tho  
rough oure onelp bishoppe, and redemer  
Jesus Christe, whypche aloue lypreth vp and  
workeith true repentaunce in vs, whyle he  
maketh the preachinge of repentaunce effec  
tuall in our hertes, giuinge his entreate.

### Of the preachinge of repentaunce.

**B**ut to raise vp this repentaunce in our  
hertes, we muste chieslye vse the prea  
chinge of the death and passion of our  
Lorde Jesus Christe, where wth he  
satisfied God the father for our synnes. And  
we muste also vse a continuall declaration,  
and repenynge of the lawe of God wherein  
God

Of repentance fol. xlii.

God sheweth what thynges he alloweth in  
 vs, and what he disalloweth, and how gently  
 and bountifully he handeleth the, that obey  
 his commaundementes, and how rigorously  
 he punisheth the, that contemne the same.  
 Wherefore the preachers in the, sermons  
 and in the administracion of the sacramentes  
 must preach the death of the Lorde wth sin-  
 gular diligence, and sette before the eyes of  
 the people, and warne them studiously that  
 the sonne of God who neuer committed  
 anye sinne suffered that moste bitter, and sha-  
 ful death onely for our sinnes. For they shal  
 teach that they be so abominable in the sight  
 of the lorde, that they could be purged with  
 none other sacrifice, with no merites or pay-  
 nes either of men, or angells, but only wth  
 the precious death of the sonne of God. For  
 this cause the preachers shall admonish me  
 of the greatnes of sinne, and of the wrath of  
 God, and they shall stirre them vp to repent  
 earnestly.

That repen-  
 tance muste  
 be taught out  
 of the ignomi-  
 nious death of  
 Chaste.

And because Christe oure Lorde is the  
 onely glasse and exemplar of a godly lyfe,  
 we maye learne certainly, and substantially  
 out of the lyfe and obedience of Christe, to  
 what maner of lyfe we be made, and called,  
 what stubburnes ther is in vs agaynst god,  
 and what corruption of nature, wherebye we  
 haue deserved, that we should suffer  
 eter.



**Of the preaching**  
eternally those punishments, that the sonne  
of God suffered for vs, seprage that inobedi-  
ence and stubbornnes agaynst God do e-  
uer remayne in vs

Whereof it cometh that the Apostles in  
theyr sermons, as we maye see in the actes,  
were wonte to ioyne together the death,  
and resurrection of Christe, as the principall  
poyntes of Christian doctrine, which all mē  
ought ever to haue in theyr sight. And  
doubtedly they ever declared the same dili-  
gently and taught thereby howe Christe  
thorough the preordained purpose, and pro-  
vidence of God, was deliuered and died for  
our sinnes, and rose for oure rpyghteousnes.

Wherefore thorough the preachinge of  
the passion, and death of Christe, they exhor-  
ted the people to acknowledge theyr synnes,  
and to repent truly, and by the testimonies  
of the resurrection they stirred them vp to  
fayth and truste of grace, and forgyuenes  
of synnes. For they that can truly beleue,  
and perswade them selues that the sonne of  
God was smitten for theyr sinnes, and that  
the horribleness of oure synnes is so greate,  
that it behoued the sonne of god to suffer so  
shameful, and cruel a punishmente for the  
purgation of them, while he would redeeme  
vs from eternall death, these men vndoubt-  
edly shalbe ashamed, & repentaunt of theyr  
synnes

## Of repentance

fol. bil.

sinnes, & such menshal abhorre excedingelpe  
and feare spnnes. And so they shal conceue  
a liuely, and true repentance. Wherefore  
whan Paule exhorte to pzoft, and go for-  
ward in repentance of sinnes, and warneth  
that we liue not to satisfie sinnes, but to hile  
them in vs, and to dpe concerning the same,  
he is wonte to make mention of the passion,  
and death of Chriſt. Knowe ye not brethern  
that as manpe of vs, as be baptised into  
Chriſte Jelus, be baptised into his death. Rom. vi.  
That he dyed, hed ped for spune. Item, hpm, ii. Cor. v.  
who knewe not sinne he made sinne for vs,  
that is to ſaye a sacrifice for spune. The A-  
poſtle doeth the same thpunge in manie other  
places, where he allureth to a newe lpe, and  
to amendement, that is to ſay, to true repen-  
tance. Ephesi. iiii. Philip. ii. iiii. and in other  
places. For whiche cause also in mentioning  
both the Sacramentes, Baptisme, and the  
ſupper of the Lord, he preacheth of the death,  
and passion of Chriſte. For as he ſaped of  
baptisme, that we are buried with Chriſte,  
so he addeth in the description of the ſupper,  
do thys in my remembraunce. For as often  
as ye ſhall eate thys breade, and drynke of  
this cuppe, ye ſhall ſhewe forth the death of  
the Lorde till he come. So. S. Peter ſapeth  
also: Se that haupng pour conuerſation in  
feare, ye paſſe the tyme of your dwellpge,  
lmo



**O**f preachinge of repentance  
knowing that you were redeemed fro your  
haine cōuersaciō, whiche ye receyued of the  
fathers teaching, not with transitory thinges,  
as with syluer and golde, but with the preci-  
ous bloude, of an vnspotted and vndefiled  
lambe, Christe.

After the same sorte it shall be the pre-  
achers parte aswell in sermons, as in the ad-  
ministration of the Sacramentes, to shewe  
forth diligētlv to the people the lords death,  
as the onely satisfaction for oure synnes, and  
thorow the same to rase them vp, and to  
drysue them vnto repentance.

Heb. 2. 2.

And they muste witnesse to the that some  
careleslie, and stubburnly, the thyng that is  
in the Epistle to the Hebr. that is to saye,  
that suche with thyr wicked life do stampe  
the sonne of God with thyr fete, and defile  
the bloude of the Testament, and therefore  
shall be punished of God at length horribly  
and everlastingly.

**O**f the true, & prope vse of Gods lawe.  
Inasmuche as the true acknowled-  
gynge of synnes is necessarie to repen-  
taunce, or contrition, the lawe of God  
must be continually declared, and bea-  
ten into the people, and the horrible punish-  
mentes, whiche God in the lawe threateneth  
to them that synne, both wpth terrible wor-  
des, and molte dreadfull examples, whiche

he sheweth in punishing the vngodlie, must be sette before them. For though Christe alone be the authoz of repentaunce towardes God, that is to saie, of hole some contrition, and grieve for synne, whereby the herte of man is perfectlpe turned vnto God, and brought agayne vnto the obedience of hym, yet he wpll that the preachinge of hys lawe be applied to this purpose, and he wpll not dempe the encrease of hys spirite, when it is faithfully applied.

Thys thynge then is chiefly to be war ned, to the entent that men mape be rpghtly taught of the lawe, namelpe that all that, is called the lawe oz commaundement of God, & is so in dede, that declareth vnto vs what god requireth of vs, what pleaseth hym, and what displeaseth hym. And this thing must necessarely be taughte, because of the which thanke that the lawe is not contepned in the booke of the newe Testamēt, and that there be no cōmaundementes taught therein. And agayne that there is no Gospell in the olde Testament. Whiche errour maketh mē vn- fitte, and vntowarde to vnderstāde the scrip- ture a right. Wherefore where so euer com- maundemētes are taught, with whiche god sheweth, what he alloweth oz disalloweth in vs, whether thep be in the newe Testament oz in the olde, they ought to be compted for the

What is to  
be vnderstā  
ded bi the  
name of the  
lawe



## Of Goddes lawe.

the lawe of God, and they muste be none o-  
therwise taught, and declared, then those  
that Moyses taught.

**A double vn-  
derstandinge  
of the lawe.**

Secondly we must knowe thys also, that  
there is a double vnderstanding of the lawe.  
The fyrste is fleshy, and grosse, when men  
thynke that onely outwarde actes are pro-  
hibited in the lawe, whiche if a man auoyd  
metely wel, he hath satisfied the law, though  
there remaine styll in the mynde euill affe-  
ctions, and concupiscence repugnant and co-  
trarie to the lawe, which is onely restrained  
for feare of punishmentes, that it breake not  
forth into outwarde mischeuous actes. As  
if a man should thinke, when the lawe sayth  
Thou shalt not steale, that he hath obeyed  
thys precept, when he hath holden hym selfe  
frome manifeste roberie, and thefte, though  
in the meane whyle hys herte boyle wth  
couetise, and carefulnesse of thys lyfe, and  
burne wth desire of an others good.

Surely thys vnderstandynge of the lawe  
is a false and a verie heynous erreure  
whiche maketh nothinge els then hypocrites  
of whiche sorte that pharisei was standynge  
in the tēple, and prayinge, I thanke the God  
that I am not, as other men be raueners, in-  
iuste, adulterers, as also thys puplicane is.  
They then that thynke so carnally of the  
lawe, haue muche a do and greate difficulte

**Luke. xxi.**

Of the true ble. *ffo. x. l.*

to come to the knowledge of *Chylte*. *ffo.* they luke onelp to outwarde wo. kes, which they thynke they can perfourme wpth thep<sup>r</sup> owne strength, and therfore they truste that they maye obteyne forgiveness of synnes, and saluation wpth thep<sup>r</sup> owne works.

And as for the preachinge of free remission of synnes thorowe *Chylte*, and the rygurousnes of sayeth, they are either offended wpth it, or despice it, as foloweth. The vayne in olde tyme laped ouer the face of *Moses*, *Exod. xxxiii.* when the children of *Israel* coulde not directe thep<sup>r</sup> eyes vnto hys face, signified this vngodlie persuation. *ffo.* suche men haue thep<sup>r</sup> wyttes blinded, as the Apostle sayeth. *ii. Cor. iii.* *ffo.* as then the *Israelites* onelp behelde the haile laped vpon *Moses* his face, and not the face it selfe. So these hypocrites se not the true meanyng of Goddes lawe, but stockpunge in the lettre they folowe a carnall vnderstandpunge, whiche they falsely lape vpon the cleernes of the lawe, as a certayne couer. Thep<sup>r</sup> vayne remaneth vnto thep<sup>r</sup> daye in readpunge of the olde Testament in all them, from whom *Christ* taketh it not awaye, who onelp wpth hys spiritie openeth the true vnderstanding of the lawe. Wherefore the Apostle sayeth: but when they shall be turned to God, the vayne shall be taken awaye,

*G. i.* The



## Of goddes lawe

The spiritu-  
all understan-  
dinge of the  
lawe

Whypche are  
the good  
workes

The other vnderstandpng of the lawe is true and spiritual, whē we vnderstande that not onely outwarde naughtye workes are prohibited but also inwarde, that is to saie, euil concupiscence, euil affectiōs, al thoughtes, wordes, dedes, wyl, inclination, and what so euer thynges epyther in our bodie, or soule be moued in anye wyse agaynst the lawe of God. Then we acknowledge that not onely outwarde discipline is required of vs, and vertues whypche wpythout grace we maye performe of our owne strength, but suche workes as the holpe gooste hym selfe worketh in vs, as a true and perfecte truste of grace and Gods helpe thowowe Christe Iesus true inuocation in all perilles, seruent loue of God, and our neighbour, perfecte obediēce frō the whole herte, and al our strengthes, to be pure and fre frome all naughtye motions and to be inclined and caried onely hereunto, that thou serue God onely, that thou prayse and magnifie hym onely, wpyth the true loue of hym, and of thy neighbour, with al kindes of good workes, whereby thou maiest further the healthe of mē & therein set forth the glorie of god. This true & hol some vnderstāding of the lawe is necessarie for al mē, wherwith as al mē be reprovied of sinne, so also they be called backe vnto repentaunce, and awape vnto theyr hertes is prepared.

Of the true vse

fol. i.

pared for the Lorde. Thus also oure Lorde  
Jesus Chylte interpreted certayne comaun-  
dementes of the lawe willpnge vndoubted-  
lye that the rest shoulde be so vnderstande,  
and declared,

Rom. vii.

After the same sorte Paule lykewyse de-  
clareth the strength of the lawe, sayinge the  
lawe is spirituall, but I am fleshly solde vnder  
spynne. Sepnge then that the lawe is spi-  
rituall it requyrez spirituall workes. But  
man bepnge fleshly, doeth onely worke the  
wyl of the fleshe. For an euyl tre bringeth  
not forth good frutes. He then that wyl sa-  
tisfye the lawe must be made a spiritual man  
& he must do spirituall workes, as those be,  
that the holpe spirite worketh in vs, as the  
true sayth of Godes worde, and burnpge  
loue, and feare of God, and the frutes of  
these vertues.

We keepe no  
precept of oure  
owne strength

Wherof it appeareth that we can not do  
the leaste comaundementes of the lawe tho-  
ro we oure owne strengthes wpythout the  
healpe of the holpe Golte. The brightnes  
that shone in Moyses hys face, whpyche the  
eyes of the Jsraelites coulde not abide sig-  
nified this vnderstandpge of the lawe. For  
as the Jsraelites coulde not suffer with the  
eyes thys brightnesse, but bepnge atraped  
fled awaye, so carnall reason can not at-  
tayne thys vnderstandpge of the lawe, but

at ii.

rather



### Of Goddes lawe.

rather abhorreth it, and iudgeth it veri mad.  
For if it were so, thincketh she, all men muste  
needes be damned eueriechone, and she we-  
neth that God drieth iniustly wpth vs, if  
he commaunde thnse thpnges, that we can  
not perfourme of our owne strength. This  
reaso casteth awape the true vnderstandinge  
of the lawe, and casteth a baile before hye  
eyes and conforseth hye selfe wpth this false  
opinion, that we haue free will, and if we do  
as muche as lyeth in vs, that God can not  
but take it in good worth, and that he requi-  
reth nomore of vs at al. But we that beleue  
in Christe, and be taught of the holpe goste  
knowe that this is the true vnderstandinge  
of the lawe, which we haue pposed. For we se  
the face of Moyses vncouered, and haue ob-  
tained that, that Paule speaketh of. But whā  
they shalbe conuerted vnto the lord the baile  
shalbe taken awaie. For after that we haue  
knowne, and do beholde Christe thorough  
fapeth, a newe glorie of god shyneth in vs,  
and we are transformed to the same ymage  
of Christe, goynge forth daiely from the clear-  
nes of thys newe lyfe, begon in vs, to the  
clearnes of Christes lyfe, and that through  
the spirite of the Lorde. Seinge that Christ  
than through the knowledge of him selfe gy-  
ueth vs thys spirituall lyght, and clearnes  
of newe lyfe, it is certaine that it is required  
of

The opinion  
of trewpl

li. Coz. iii  
When the  
baple is takē  
fro the lawe  
& the face of  
Moyles

of vs in the lawe and that it is necessarie for  
vs vnto saluation. For Christ came for this  
purpose, rose againe, & entred in to hys hea-  
uenly kingdome, that he myght restore and  
finishe the same thinge, in vs, where vnto we  
were first made, & are called again by the lawe  
of God. Wherefore, the face of Moses is  
nowe vncouered and the true vnderstanding  
of the lawe is disclosed vnto vs, which be co-  
uerted to Christ the Lord, and beholde him  
through fapth, and in hym partly knowe eu-  
iope, and liue the lyfe, that God alloweth.

Thirdly, whan that it is declared, what  
muste be vnderstanden by the name of the  
lawe of God, & what is the true meanynge,  
and interpretation of the lawe, we must con-  
sider, and teach diligently, for what vse and  
ende the lawe was giuen to vs of God. For  
though we haue in few wordes somewhat  
touched it, that is to wit, that the lawe was  
giuen for this purpose that through the  
knowledg of synnes, wherby it causeth, it  
myght worke repentaunce, neuertheles we  
must declare this thinge some what more ple-  
tifully. And for as much as, S. Paule taught Rom. 7.  
the strength and nature of the lawe wpth  
singuler diligence, and plaines, as a man  
that perceyued, that the strength of the lawe  
beinge not well declared, and known, men  
wilbe iustified rather with the keepinge of



## Of Goddes lawe

outward discipline, and counterfeit workes  
of the lawe, than with fapth in Christe we  
thynke good to consider three sentences of  
Paule, wherewith he moſte clearely, and  
plapnly expounded the ſtrength and nature,  
and uſe of the lawe, that thus, aſmuch as is  
poſſible, we maie take a waie that, feſtred  
errour of mē, wherby they go about to ſatiffie  
the lawe with theyr owne ſtrength, and be-  
ing cōtēted with an outward, & vaine ſhewe  
of rpyghtuousnes neglecte Chriſte, and haue  
no care at all of the true rpyghtuousnes of  
the herte theſe be the ſaipntges of Paul Tho  
rowe the lawe is the knowledge of ſpn, the  
lawe worketh wrath. The lawe is our ſchol  
maſter to Chriſt.

Out of the firſt ſaipnge, which is thys,  
thorough the lawe cometh knowledge of  
ſpnne, we muſte learne, and, teach that tho-  
rough the falle of Adam there is ſo greate  
darkenes broughte in to mannes reaſon, that  
of our ſelfe we can not vnderſtande, what  
sinne is, and therefore that God gaue vs the  
lawe, that we myght knowe ſpnne thereby  
for thys cauſe we muſte be reſolved here-  
vpon, that, that is ſpnne in ded that God for-  
biddeth, and contrarpe tople that, that is  
a good worke, that God commaundeth.

Wherefore whā we turne our ſelues from  
the lawe of God, and looke vpon it negli-

gen

Rom. iii.  
Rom. iii.  
a. iii.

Reaſon of his  
ſelfe vnder  
ſtandeth not  
what ſpnne

getly, as we haue done a greate while, wpth  
the greate hurte of the church, the true know  
ledge also of synne is cleary lost, and lke  
wple of rpghteousnes, & than wpth counter  
faite synnes, and good workes we bere both  
our selues, and other in vaine which thinge  
manie haue done, and do yet vnto this dape.  
ffor if anpe thynge be omptted agapnst su  
perstitious votwes and against other things  
whiche God requireth not, if we haue been  
slacke in the afflictions of the bodpe taken  
vpon vs for no regarde of Godlpnes, and  
much lesse for the vsunge of the same, or if  
we haue lette passe anpe other inuention of  
men, that profiteth nothinge to true rpghte  
ousnes, for these thinges superstitious men  
are meruailously grieved, and compte them  
for synnes, thep shypue them selues of these  
thynge carefullp, and thinke that they must  
wash the awaye with singuler repentaunce  
Contrarywple if they haue perfourmed a  
nie thinge herein, they thinke that they haue  
done a noble act and haue deserued muche of  
God. In the meane whyle they neglecte in  
them selues and wincke at those true, and  
most greunus synnes, fro whiche, as from  
headspringes, all other euill thoughtes, wor  
des, and deedes flowe out, as these be, the  
neglectinge of God, and hys worde, vnbe

What synnes  
were falsely  
fapned

The true &  
mooste gre  
uous synnes.



### Of preachynge appropriat

lyfe, distruste of Godes promise, despicinge of his threates, sondre naughtie lustes naturally engendred in vs. But whyle these verie synnes and vices be not yet knowne vnto vs and therfore greue vs not, how can we right-ly acknowledge them, and aske forgiveness of them thowgh Christe.

Paule knewe  
not synne  
with out the  
lawe  
Rom. vii.

Rom. ii.

Wherfore that we may truly acknowledge oure synnes, and be deliuered frome them thowgh Christe, we must needes knowe the and consider them, not after oure reason nor mannes traditions, but after the lawe of god Paule so greate an Apostle wryteth thus of hym selfe, I knowe not synne but thowgh the lawe, yea I hadde not knowen, that concupiscence is synne, excepte the lawe had saide Thou shalt not luste. And though the same Apostle saie in the same Epistle that the heathen, whiche haue no lawe doe the thynges of the lawe by nature, and that they hauinge no lawe be a lawe to the selues, shewing the workes of the lawe wrytten in their hertes, yet it is knowne by the whole doctrine of this Apostle, and all the scripture, that men endued onely with the Iudgment of nature and whiche haue not the spirit that begeth a newe determine hotherunge effectuallye but of outward discipline, and of synnes committed agaynst the same, to stirre by true repentance therof in their selues.

For they who onely haue the light of reason neglect the thynges that they comynge agaynst the fapeth in God, and true worshippyng of God; because they beleue not, nor trust in God, nor call vpon hym wth a true herte, They are nothyng payned for those thynges, neither haue they any care at all to amende the same, and to turne to God, and to approue them selues vnto him with true fapth and truste.

Thys the Apostle wat of the wyse amonge the heathen, whiche hadde gotten any knowledge of god. Where as they knew God, sayeth he, they honoured not him as god, neither were thankfull, but were begyled thorough theyr thoughtes, and theyr ignorance hert was darchned. Whē they beleued them selues to be wyse, they were made fooles, Rom. ii. and chaunged the immortall God, thorough an Image not onely made after the likenesse of manne, but also of the foefooted, and crespynge beastes.

But God who is riche in mercie gaue hys spirite the teacher of all trueth to many of the boeth before, and after the geuynge of the law onely thorough the comen lawe of nature, and doctrine receiued from the fathers.

And by thys spirite they boeth knewe, and dyd the thynges that pertaine to the lawe and were to them selues in steede of a lawe



### Of goddes lawe.

Of whiche thynges they coulde do none, thoro the ouelp light of that nature, wherwyth they were borne into thys worlde. For feinge that Paule coulde not acknowlege synne without the lawe gūe, & reueiled fro aboue, vndoubtedly the doctrine of the law of God is necessarie to all men, that they maye knowe theyr synne therby. Wherefore the lawe muste be sette forth, and repeted to the people wpth all diligence, that they maye learne to haue it euer in theyr eyes, and to confidre it reuerently, and to directe theyr myndes, and all theyr doynges thereafter that thoro true and substantiall knowledg yng of synne, a spuep repentaunce of the same maye be pycked bp.

For that is a true, and holesome knowledg of synne, when we do not onelp acknowledge, what synne is, but also that we are giltye of synne. And the lawe was gūen to steare bp in vs, such a knowledg of sinne. For it sapeth not ouelp that murther, auoutrie, thefte, and suche lyke, be synnes, but it sapeth, kpl not thou, pea be not angrye wpth out a cause, committe not thou auoutrie, pea desire not an other mannes wfe, steale not thou, pea defraude not thy nepghboure in anie busines. He that heareth these thynges wpth a purged mynde, and lpghtened wpth the spirite of adoption, acknowledgeth that it

is required in the lawe, that we embrace and  
 perfourme the thinge that God commaun-  
 deth wpth all oure herte, wpth all oure soule  
 and wpth all oure strength, and that we all  
 together abhorre from that, that he forbiddeth,  
 wpth all oure vnderstandynge, all oure  
 wpll and all our nature. Therefore when a  
 man percepueth that he is yet farr fro thys  
 true obedience, and studie of Goddes lawe,  
 he acknowledgeth hym selfe, though he ab-  
 steyne outwardly frome murther, adulterie  
 thefte and fraude of his neighbour, to be ne-  
 vertheles before God a murtherer, an adul-  
 terer, and a thefe, and to be in daunger for  
 giltines of all these euyls. For all be it that  
 he hath not conceived in his mynde any re-  
 uengeaunce, luste, or wronge, nor hath con-  
 sented to comitte the same, whereof no man  
 wyl lightly holde, neuertheles he shall fynde  
 in him selfe an inclination, and a readines of  
 mynde to the same mischiues. Thus when  
 he laboureth to lift vp his mynde vnto ver-  
 tue, gentleness, liberalitie, and patience, he fee-  
 leth his mynde repugnyng, and euer wpth  
 drawynge it selfe from those dedes, and if it  
 besome what steared byp thereunto, yet he  
 percepueth it to sapnt therein, and not to be  
 moued, and to burne wpth so greate desire,  
 as it shoulde.

But this lust to do euil, this repugnance  
 to



### Of Goddes lawe.

to good, thys difficultie, slownes, faintnes,  
and slackenes, be verpe spynes before God  
because they be agaynste the lawe of God,  
whiche of right requirith of vs that we do  
the thinges that it commaundethe vs to do  
molte desirously, and abhozeth the thynge  
that it forbiddeth wpth al oure herte, and all  
oure strength, so that we abhorre nothynge  
more in all oure lyfe.

Whereof it appeareth playnly, that we are  
taughte by the lawe of God, whyle we be-  
holde it after the meaning of Christ, that we  
be not onely sinners, but also prisioners, and  
solde vnder synne. For we can not expresse  
in any wyle those inward motions with our  
owne strength: which thing when we learne,  
and acknowledge out of the lawe, then we  
haue a true, and an holesome knowledge of  
the lawe. Therefore as the Apostle teacheth  
diligently, and beateth in thys knoweledge  
of the lawe, so all preachers must be most di-  
ligent, to teach, and print the same in the peo-  
ple omitynge the subtile disputacions of the  
lawe, that make nothynge to the purpose.  
For whyle they continualy beate in this sub-  
staunciall obseruaunce of the lawe which Paul  
teacheth, they shall keare vp in men a true  
knowelege of synnes, and there by a lyuely  
and effectuous repentaunce, and a carefull  
and cruell conuersion vnto Christe. For they  
that

**Of the true vse**

**foli. 15.**

that gene them selues earnestly to thys perfecte obedience of the lawe, and turne theyr lye thereunto, shall muche better perceiue, then anye man can teach, howe great corruption there is of nature, and howe greate tyrannie of synne in vs.

An other sayinge of Paule, where by we maye knowe the true vse of the lawe, is this The lawe worketh wrath, wherewith the Apostle signifieth, that we do not ouely not acknowledge synne of oure selues, but also neglecte it when we haue acknowledged it, and dispice carelesly the iudgement, & wrath of God agaynste synne, wherby the lawe threatneth, as, though he God were not so muche offended with our sinnes, as the scripture witnesseth, and as though he coulde wink at them, Where as yet David testifieth that god alloweth not iniquitie. For thus he sayeth: Thou arte not the God, that wyldest iniquitie. And thou hatest all that worke iniquitie, & shalt destroy thē that speake lies. Wherefore God would fraye, steare, & moue vs agayne with his heauēly voice that is to witte with the lawe that we myght fele hys wrath in our cōsciēces. And this he doth wth threateninges of punishmentes & miseries, which he added to his cōmaūdemētes in the lawe boeth corporall, and euerlasting maner times, and right horrible, and all sinners shall

The lawe  
doth shewe  
the Ire of  
god agaynste  
synne.

ful



### Of Goddes lawe

suffer them, if they repent not, and be deliuered thoro'we Christ. Therefore the preachers muste diligentl<sup>y</sup> declare to the people these punishmētes & miseries, that at length they maye vnderstande the wrath of God, and feele it in thei<sup>r</sup> cōsciēces, that being fraped w<sup>th</sup> the intollerable iudgement of God, they maye be steared to seke grace in Christ, and deliuerance from thes<sup>e</sup> wrath of God.

Whereof it appeareth sufficientl<sup>y</sup> that the lawe was not geuē to, iustifie, and to quicken but that thoro'we it we mighte vnderstande that synne raggneth m<sup>y</sup>ghtel<sup>y</sup> in vs, and that we shoulde seeke an other waye, wher<sup>y</sup> we m<sup>y</sup>ghte come into Goddes fauoure, and obtayne that l<sup>y</sup>fe, that the Gospell sheweth, namel<sup>y</sup> sayeth in Christe Whereof. Saynte Paule writ<sup>e</sup> to the Gala. For if there had bene a lawe, that had bene able to quicken, ryghtuousnes had bene of the lawe in dede. But the lawe iustifieth, not, but condemneth, whyle it prescribeth, and requireth that, that God, requireth of man to be done and threateneth death, and hell to all them, that perfourme not the thynge, that it prescribeth and requireth, whiche thynge no man can do. For we are so destitute of the glorie of God, and true ryghtuousnes, so solde to sinne, and plainl<sup>y</sup> so deade, as Paule witnesseth, that the lawe it self, which should be

Gala.iii.

Of the true vse fol. bi.

be a remedie vnto vs, and bringe vs agayne to lpe, is turned into oure destruction, and casteth vs further into hell, concupiscence beynge steared vp thoro we it, and synne increased.

Wherefore thys is the vse of the whole lawe, that it shewe vs thys oure perdition thoro we synne, and that it dypue vs ( beinge stricken wpth true grieve for synne, and wpth the feare of Goddes iudgement, and being destitute of all hope of saluacion to be gotten other wyse ) to Christe the sauour, who thoro we hys passion, and death hath remo- ued the wrath of God from vs, hath obtay- ned fauoure, gpyeth the spirite of regenera- tion, thoro we whiche spirite beinge sancti- fied, and strengthened, we are dypuen forth to worke well, and we are staped wpth this consolaciō, that he is our onely Mediatour and Sauour, whiche maye sette his perfect obedience, and rpyghtuousenes betwene the father and vs, and at length in the resurreci- on wpl deliuer vs from al synnes, & giue vs perfecte rightnousnes.

The thirde place of Pause is thys. The lawe was made vnto vs a scholemayster vnto Christ. Thys ende then of the lawe must be diligentlpe declared and repeted in ser- mons. For all we haue yet nede of thys scholemaystringe, accordinge to the measure

The lawe is  
our guide or  
scholemayster  
to Christe

of



## Of Goddes lawe

of sapeth, and the spirite given to every one, for there remaineth a greate weakenesse in vs all, by reasonne whereof we haue neuer thowtwe the feare of the seruile spirite, to be euer driuen to Christe, and to be kept in the obedience of God, vnto a more fulle libertie of the spirite of children.

Further more no small parte of christi-  
an people, in thys laste, and so corrupte age  
of the worlde, after so notable a defection  
frome the lawe of God, foloweth therz lu-  
stes wpythout care, and lpueth in manifest vi-  
ces. It is then as necessarie to preache the  
lawe to thys kynde of people, and to rapt  
them by frome the sleepe of thez vices, tho-  
rowe the feare of Goddes iudgementes,  
and to dypue them to Christe, as it was to  
the olde people. Therefore it shal pertayne  
to the preachers, whyle they exhort to good  
wozkes, to beate diligently the commaun-  
dementes of the lawe, the promises, and  
threates ioyned to the commaundementes.  
Howe be it they muste do it wpyth suche mo-  
deration, that togpyther wpyth principall di-  
ligence, they teache that it is Christe onely,  
that worketh the true obedience of the lawe,  
and that he satisfieth thowtwe hys obedience  
that, that wanted in ours, wherein there is no  
perfection. For as longe as we lpyue here,  
oure obedience is verie slender, and imper-  
fecte

secte, nor satisfieth the lawe at anye tyme, which lawe setteth thys marke of our obedience, that we loue God wpth our whole herte, our whole soule, and all our strengthes.

Wherfore those places in the lawe, and in the prophetes that preache of Christ, wherof there be manie in the scripture, shal be declared, and commended to the people wpth greate diligence.

Euē the lawe  
leadeth and  
remitteth to  
Christe,

For the lawe profiteh, vs not onely in this popnte, that througe the knowledge of synne, whiche it stirreth vp, and the feare of Goddes wrath, whiche it causeth, it callet vs agayne to Christe, and keeperh vs thorough obediēce towarde god, in Christ, and yet bp none other strength, thā of Christ, but also, it magnifieth, and sheweth Christe wpth pleasaunte preachinge, and remitteth and leadeth sweetely vnto hym, because it preacheth him to be the only obtainer of merie, and our sauour, whiche thinge it doeth two maner of waies. First with plaine, and open testimonies, as thys is, that we reade. The Lord shal raise vp to the a prophete like me. Secondly wpth shadowes, and pleasaunt allegories, as that is of the pascal lambe. So the prophetes also prophesied of Christ mani waies, & more opely & plerifullly the Moyses, till at the last John baptist shewed him with his finger being presēt, Al which things must

Deu. xxiii.



## Of goddes lawes

be preached, & expounded to the people with greate diligence out of the lawe, and the prophetes.

¶ Some the  
causes why  
the lawe is gi-  
uen to vs.

These then be the causes, why the lawe was geuen, wherby God knewe that we woulde keepe namely that beinge taught and admonished thozoughe it, we shoulde acknoweledge our weakenes and infirmitie and feelee the exceddinge wrath of God, and thozowe a certayne Godly discipline be led vnto Christe, and put all our trust in hym & applynge good workes, shoulde growe in to hym daylye, who is the heade beinge furnished with al! Godlines and, vertue.

After that the ministers shalbe instructed of the lawe, after this sorte & haue taught the people fapthfully, then they shall boeth they selues vse the lawe aright, and shall bypunge the people into the true knoweledge of it & shall moue them to true repentaunce & greife for theyr synnes, and so stire them vp & direct them vnto Christe the redemer, to serue him wpyth all desyre.

And because the comen people can not vnderstande and remembre all the preceptes of the lawe, because they be verpe manye and euerye one hathe a large dominion, the preachers muste often resite and printe in the myndes of the hearers: the brieife summes, and cheife articles of Goddes lawe, as  
that

A brieue declaration fol. lxxii. Math. xxi.  
that is that we haue in Math. Thou shalt  
loue the Lord thy God wpth thy whole hert  
and in thy soule, and in thy whole minde.

Thys is the principall, and great commaun-  
dement. The seconde is like therunto, Thou  
shalt loue thy neighbour as thy selfe. Vpon  
these two commaundementes the whole  
lawe and the Prophetes depende. Item that  
the Apostle wrote to Timothe. The ende of i. Timo. i.  
the commaundemente is loue frome a pure  
herte, and good conscience, and sayeth not  
fayned. And in asmoche as it was most mer-  
cifully permytted in olde tyme, that Godly  
parentes shoulde teache thei chyliden with  
all diligence the ten commaundementes, wher-  
in the whole doctrine of Godlynes is playn-  
lye comprehended, whiche thpuge brought  
suche profite as no man can expresse, the pre-  
chers shall diligently and often recitte thys  
summe of Goddes lawe, and shall declare  
in thei sermons briesely, and playnely the  
true meanynge of euerie precepte.

✿ A brieue declaration of the ten co-  
maundementes.

**I**n the fyrst sentence the of the ten commaun-  
demetes, I am the Lord thy God, which I some of  
brought the out of Egypte etc. The preachers shall fyrste teache, that God wpt-  
the firste co-  
maundemēt  
nesseth wpth thys hys worde, that he hym  
selfe whiche ggueth vs thys commaunde-  
p. ii. mente,



**O**f the ten commaundementes  
mente, is the onely Lorde, that is to save, the  
almightie maker, & gouverner of all thynges  
onely good, and the cause of goodnes, and  
the driuer awaye of all euyls.

What it is  
that the Lord  
is oure God

Secondly that thorowe the preaching of  
the Gospel, and baptisme, he hath receiued  
vs into his people, as in olde tyme he recei-  
ued Israel, bringing him out of Egypte, and  
the house of bondage, and geueinge him his  
Sacramentes. And that in Christe oure  
Lorde, he wil be a God also to al vs, to who  
he hath caused these thinges to be preached,  
that is to save, an author, and gauer of euer-  
lasteing saluacion, of restitution boeth of  
bodie and soule.

And seinge that it is extreme bugodlines  
not to heare God, whē he speaketh, and not  
to beleue hym, when he promisetht all good  
thinges, the preachers cōcerning this sentence  
next before, shall teach, that God requireth  
that with al oure herte we beleue this his te-  
stimonie, and promise, and that we reeste ther-  
in, namely that we acknowledge hym to be  
our God, and Sauour, that we worshippe  
hym, and alwaies cal for his mercie, succour  
and ayde thorowe our Lorde Jesus Christe  
and that we feare, loue, and magnifie hym  
wth all oure hertes aboue all thynges for  
hys vnumerable grace & greate benefittes.

In the second commaundemente, thou shalt  
haue

**A bryefe declaration    Solo. lix.**

haue no straunge godes before me, thou shalt  
make to thy selfe no grauen image to bowe  
downe to it, or to worshippe it the people  
muste be admonished firste, that vnder the  
name of straunge Gods, and worshippingg  
Images all truste of Gods helpe is prohi-  
bited to be put in anie thing besides God in  
Christe and that all worshippinges of God  
as al those be, that are taken in hande with-  
out the word of God, as the worshippinges  
of the Mahometistes, Jewes, and of them  
that go about to worshippe God and to ob-  
taine hys helpe wth suche ceremonies, as  
be not taken out of the worde of God nor  
serue effectuously to the Gospell of Christe  
or wth ceremonies not instituted by the  
Lorde hym selfe, but vsed wthout repen-  
taunce, and sayeth be lke wylse forbidden  
The Lorde also forbiddeth in thys place all  
Mpychrafte, and al that abuse of creatures  
whan mē either require that profite of thyn-  
ges, for whiche they were not made of God  
whiche thing is comitted in false diuinations  
and other artes magike, or whā they require  
profite of thinges for which they were made  
in dede, but they require it not as cominge  
fro God, and haninge vpon his grace, pray-  
inge for the same firste of the Lord, thorough  
Christe, and to hys glorie.

**What it is  
to haue strāg  
Goddess**

Further they shall teach, that in thys com



## Of the ten cōmaundementes

maundement there is reueiled vnto vs, that corruption of oure defiled nature and that vngodlynes that is naturally grafted in vs, by reason whereof we be euer ignoraunte, we fle, and neglecte the true, and onely God and we seeke no healde of God, trustinge in mannes strength, and in oure owne, or we seke it not frō him, the onely, and true God in Christe, but from counterfayte and false Goddes, and that somtimes vnder the name of the true God him selfe, when we cal vpon God the father of oure Lorde Jesus Christe thorough thys onely mediatoure without repentaunce, and sayeth, and somtymes vnder other names as when mē aske of saintes deliuerance frome synnes, and healde of thys present lyfe, and of the lyfe to come, or finally whan we vse ceremonies straunge frō the word, without true cōuersion to God and worshyppe of the herte, to seeke the healde of God thereby, and to make God bounde to vs, for all thys vngodlines beinge naturally engendred in vs, is disclosed in the seconde commaundemente, and sette before oure eyes to be considerede by the worde of God,

**Howe this cōmaundement is fulfille.**

Thyrdely we haue also in thys worde a certayne holpe scholemastrynge, wherewith God by thys commaundemente shewepnge vs the corruption and weakenes of oure nature

ture, wpll brynge vs to Churche hys sonne,  
whiche mape turne awayne and pacifie hys  
wraath agaynste thys ungodlines and synne  
cleaupnge in nature, who more over mape  
mortifie the remnauntes of thys euill, tho-  
rowe the holpe goste, and keepe vs in true  
fapeth, and requeste of Goddes grace, and  
gyue vs encrease therein daylye more, and  
more, that in Churche by the heape of the ho-  
ly goste, we mape attayne so farre at length,  
that we shall seeke, and desyre all good thyn-  
ges and deliueaunce fro all euils, of God  
only, and not of anye creature, nor anye other  
wyle then he hath appoynted, briefely that  
we shall beholde, acknowledege, and glorie  
hys goodnes ouerlye in all the creatures of  
God made for oure vse, and not the creatu-  
res them selues, and thys we shall do accor-  
dyng to hys worde, and that wape, that he  
hath ordeyned, either after the generall wor-  
kynge of nature, gouernaunce, and admini-  
stration of the worlde, and after some peculi-  
ar constitution of religion, and gouernaunce  
of the churche vnto the kyngdom of his sonne.

As God made the sonne, moone, and o-  
ther sterres, the ayer, the cloudes, and other  
heauenly creatures, for thys entent that they  
shoulde shyne, deserue the tymes, make the  
earth frutefull, and serue men for other com-  
modities, and also for suche punisshmentes as



**A superstitious  
abuse of  
the Creaturs**

**A brieve declaration**

**God wpll lape vpon his dispicers.**

They now that require of the sterres, or loke for other effectes, as good fortune, and successe in thinges, and oportunitie of taking matters in hande, not simply hanging vpon God, and hys worde, as in tyme paste the heathen, Jewes, and faise christians did prouoke God moste greuously agaynst them, these men I saue, ggeue that to sterres, that pertaineth to God the maker of sterres, and they abuse them to thinges, wherunto they were not ordayned for his of God.

They wrappe them selues in the same vngodlyuesse that burne hallowed herbes agaynst tempestes, and visions of the deuyll, whiche vse herbes, or other thinges ether to cause health of the hodi, or to procure successe of their busines, to whiche God hath ggeuen no vertue for that purpose, whiche madnes raggueth muche now a dayes in the comon people. For thoroowe the vngodlines that is naturallp engendred in every one of vs, and thoroowe our turnynge from the true God, and true worshipping of the same, it cometh to passe, that al they that be not borne againe in Christe, neuer seeke Goddes healpe simply from God him selfe, nor by th. le instrumentes, that he hath sette before vs, nor after that sorte, that he hath appoynted. But they deuise alwayes newe Goddes, newe  
instru-

Of the .x. commaundementes, fol. lxi.  
instrumentes, and newe wayes to obtayne  
Goddess healpe.

And we admitte this vngodlie forward-  
nes not onely in naturall thynges, but also  
in ciuile. For the officer is ordained of God,  
to mainteyne ciuile order, and to further hys  
people to godlinesse, and to an honeste lyfe  
thorow lawes, iudgemētes, and procuring  
of thynges, wherewith hys present lyfe is  
susteyned, and thorow propullation of these  
thynges, that hurt hys lyfe. They the that  
require these benefites of God, spake of god  
him selfe, and afterwarde of the gouerners,  
but as the ministers, and stewardes of god,  
and require them by a lawfull meanes, that  
is to say, by such as agreeth with the fayth  
in God and loue of oure neighbour, and is  
receiued by the common lawes, and customes,  
they do well and godly, and vse the instru-  
mentes of Godes bountifullnes aright.

But they that receiue of them the lawes of  
religion, and gouerne theyr whole lyfe after  
theyr wyll, not after the worde of God, and  
thinke them selfes heappie, if they be theyr  
friendes, and miserable, if the matter be o-  
therwise, though they runne into the displea-  
sure of God, these men preferre the po-  
wer, and empery of men, before the power &  
empery of the maker, do vngodly, & peruer-  
sly, & perniciously abuse these instrumentes  
of

The Idolatrye that is com-  
mitted in ci-  
uile power



**Of the .x. commaundementes.**

**The Idola-  
rie that riseth  
out of religi-  
on and cere-  
monies.**

of Gods providēce, offēding in this commaundemēt which forbideth to haue straīg gods. After the same sorte God hath constituted religion in certayne bondes and prescribed limites. For he hath delivered vs propre instrumentes, and a certayne waie, whereby he wpll haue vs to aske of hym, and to enioie the benefittes of regeneration, and heauenly life, that is to saie, his worde, hys sacramentes, and ecclesiasticall order. If then we vse these thynges, as Christe hym selfe hath propounded them vnto vs to conceiue encrease, and worke sayeth in Christe: we do Godly and religiously, a newe and a blessed lyfe is framed, encreased, and finished in vs and we present to God a true and acceptable seruise. But if we vse these ordinaunces, and ceremonies, whiche God gaue vs wpth the outwarde worke onely, wpthout true repentance of synnes, and liuely sayeth of the redemption of Christe, or if we deuyse newe ceremonies, and sacramentes, whiche were neither taught of God, nor leade to Christ, wherewith we purpose to purge synnes, to procure the benefittes of God, and to worshippe God, for whiche entent the common people abuse images, and reliques of sayntes, candeles, holie water, salte, and other coniuured and consecrated thynges, we do vngodly and vnrreligiously, and procure dis-  
strus

**Briefe declaration. foli. lxxii.**

Instruction to our selues in the steade of health  
and we worshippe not God acceptably, but  
we present unto hym a thyng that he abo-  
horreth, and counteth bounnable, and we do  
hym greate dispite,

Wherefore the people muste be diligent-  
ly, and continually taught, that true religi-  
on, and right worshippinge of God consisteth  
herein, that we require, and loke for all good  
thynges, and the auoidaunce of all euyls fro  
God alone, thowhe the onely Mediatour  
Christe, and by those instrumentes either of  
nature, policie, or religion, whiche God him-  
selfe hath made, and commended wth his  
worde for euerie thyng, and that we be the  
same, after suche sorte, as Christe hath ap-  
pointed, that is to saye, that the same maye  
serue effectuously to repentaunce of synnes  
and saue in Christ Thus we cleaue plain-  
ly to the one, and true God, and we exhibite  
worshippe pleasaunt vnto hym, and whole-  
some for our selues, springinge to hym wth  
the Psalme wyter, who is there in heauen  
beside the, or whom would I haue in earth  
wth the. My fleshe, and my herte is wa-  
sted, the strength of my herte, and my protectiō  
God is for euer. etc

To al these thynges the law is our schole  
maister thowhe thys commaundemēt, wher-  
in God forbiddeth vs to worship straunge  
Goddess

True sayeth  
asketh all  
good thynges  
and helpe fro  
god onely

psal. lxxii.



### A bzeife declaration

Gods, and also forbiddeth al straunge worshipping of him selfe. But thys cōmaundement muite be declared, & set forth with al diligence in Christ the lorde, that mē may be allwaies steared vp, & driven with this scholing.

**The some of to Christe.** and so the true worshippinge of the iii precept God in hym. After the same sorte the thirde precept also shalbe declared. Thou shalt not take the name of the lorde thy god in vayne. and firste the people muste be taughte that God forbideth with this cōmaundement what so ever is so spoken or kept in silence, that it diminisheth the glorie of god and the magnifying of his name. For they that loke for al good thinges frō the fre benivolēce of god in Christ, & put their hope of eternal life therein onli, say with David, I wil praise the lorde alwaies, his prayse shalbe ever in my mouth. etc.

Psal. xxxiii.

**What sinnes and wickednes of our hertes are thewed in this cōmaundement.**

Secondlye they must warne men that God thowme thys cōmaundement setteth the wickednes of our hert and whole nature before our eyes, to be acknowledged, by realso wherof we neglect the due prayseing & magnifying of god, wherunto we shoulde haue a burning desire. For by nature we are so corrupted with vngodlines, that it is tedious to vs to heare god praised, so farof it is, that we stude worshelp to cōfesse him, to cal bpō him, & to magnifie the glorie of his matellie.

Thowme

**Of the .x. commaundementes. fol. lxxiii**

Thowwe whiche faute it cometh to passe,  
that wpth the lest incommodities, or com-  
modities of the worlde, we suffer our selues  
to be fraped, and to be turned awape from  
the true cōfession of Goddes name, and frō  
testifping of the Gospel. And if god wold not  
susteyne vs, wpth his power, we shoulde all  
sone fall to thys popnte that we shoulde abu-  
se his holie name to periurie, lyes, supersti-  
tion, and open blasphemie.

Thyrdly the instruction of this cōmaun-  
dement mu't be taught, that mē map learne  
that God thowwe thys commaundemente  
sheweth vs our natural disease of yngodli-  
nes that therby he mape dypue vs, to Christe  
hys sonne the true and onely Mediatoure,  
who before hym mape entreate for vs, and  
obtapne forg puenes of thys euill, and day-  
ly repress the same thowwe the holie goste,  
and at length vtterly abolishe it, who mape  
moue, and kendle oure hertes wpth hys spi-  
rite, that we mape begyne the sanctificati-  
on of hys name in confessyng, testifpynge,  
and praispng his name, and hys worde with-  
out feare, in all places, wpth all reuerence  
and chiefly keepinge oure selues frome all  
abusyng of the name, and worde of god.

Thus in the fourth commaundemente,  
reminbre that thou keepe hdy the Saboth  
daye, the preachers shal teache, spalte that it  
is

Howe this  
commaundes-  
ment is fulfil-  
led.



**Of the .x. commaundementes**  
 is comaunded that in those appoynted times  
 when the congregation is wonte to come  
 together to heare the worde of God, to pray  
 and to receiue the sacramentes, all christian  
 men should assemble thither settinge aside al  
 other busines, chiefely on the sondapes, & ho-  
 lie daies, and that they should heare the holie  
 lessons deuoutly, giue somewhat to the pore,  
 vse the sacramentes. etc. For we must al seke  
 an encrease, and confirmation of faueth, and  
 of al godlines for oure selues, and for them  
 that be committed to oure charge thoro we  
 these instrumentes of religion; whynche the  
 Lorde hym selfe gaue and comaunded vnto  
 vs for that purpose, and we muste thoro we  
 oure examplis approue mayntayne, set forth  
 and commende to oher the common mini-  
 sterie of the congregacion, and the admini-  
 stration of the worde, and sacramentes, and  
 other ecclesiasticall offices. And more ouer,  
 euerie Christian man ought priuately woth  
 hym selfe, and woth hys familie to exercise  
 hym selfe often, and busily in readyng the  
 holy scriptures, and in prayers. Therefore  
 preachers shall fyrste teache that this is com-  
 maunded in the third commaundement  
 Seconly ther they shal teache that by this co-  
 maundemente oure vice and ungodlynes is  
 shewed vnto vs, for as muche as we neglect  
 holpe copais, the handeling of Gods word  
 the participation of the sacramentes, and so

What synnes  
 are agaynst  
 this commaun-  
 dement

A breife declaration fol. lxxiii.

ther exercises of religion, and because it is paynefull to vs to appeare in the spghte of God our father and there to learne the holpe knowledge of him, & his wpl toward vs and to gve hpm thanks wpth worthp magnifipnge of hys name, and wpth haly gpfes.

Howe this iii<sup>rd</sup> cōmaundement is fulfilled.

Thirddly they shal teach that the Lord discloseth vnto vs the vice of our nature to the intent to cal vs to the repentaunce therof, & to dypue vs to Christ, who turneth a waie hys wrath against the same synne, & represseth it daily more and more with his holi spirite, and giueth vs strength to resistethat euyl, & kendeleteth in vs a loue of godly doctrine, praper, sacramentes, al haly assemblies, & exercises of religion, chiefely of them that be vsed bpō hylp dayes. For suche daies we must with principaule studie, & religion sanctifie, to the Lord and ceasse frō bodili works, & seculer busines and giue our selues to holi to the exercises of religiō. Howbe it we must also at nther times come diligentlpe togpther to prape, to heare, & to learne the worde of God and priuatelp euery mā ought to gve attendaunce for his owne parte, & with his houshold, to reading of the scripture, to exhortation & praiier, as we haue sayd. For al these thpnges, this piece of the lawe cōcerning the Sabbath, shalbe our scholemaister vnto Christ, if it be applied to our life. After the same maner cōcerning the spst cōmaundement, honour thi father, & thy



## A brieft declaration

The some of  
the. v. com-  
maundement.

Rom. xiii.

Phi. ii.

What the  
transgressions  
of this com-  
maundement  
are,

mother, the people muste be taughte, that by  
the honour of our parentes, it is comānded  
that we honour all them, which exhibite vn-  
to vs fatherly and motherly kindes, either  
in teaching, and warnyng thynges that be  
Godly, and wholsome, or in ministringe  
necessarie thynges for our lyfe, or in defen-  
dyng vs frō wronge, of whiche sort the mi-  
nisters and pastours be chiefely, and the ci-  
uile officers, whome we oughte to acknow-  
ledge, to heare and to worshippe, as our fa-  
thers with al humilitie, obedience, and thāk-  
fulnes. And because there is no man but  
at some tymes he maye do vs some good  
turne, the preachers muste teache the peo-  
ple, that God requireth in thys commaun-  
dement all that, that. S. Paule commaunded  
to the Rom. sayng, go one before an other  
in, honour. Itē to the Phi. let nothing be done  
by cōtentiō, or haue glorie, but thorow humi-  
litye of mynde, let euerye man thynke an  
other better then hym selfe.

Secondly it must be taughte out of thys  
commaundemēt that we haue such naturall  
pryde, that we wyl submit our selues to no  
body obey no body, nor requite the benifites  
that we haue receiued, wherof spring many  
variaunces, diuisions of myndes, and disso-  
lution of al necessary friendship.

Thirde, they must teache that God thow  
rowe

Of the .x. commaundementes. fol. lxx.  
 to the disclosing of this euyl, would steepe  
 vs vp to trine, and holloome repētance, & driue  
 vs to Chyrlte the sauoure, who turneth a-  
 waye the wrath of God, that we deserue  
 wth this hye and mortifieth the remnaunt  
 therot in the flesh thozought the holpe Gost,  
 and bringeth vs so far forth, that we studie  
 daylye to repressle that naturall arrogancie,  
 and pride, and that we compte worthe ho-  
 nour, and do worshipe our parentes, oure ec-  
 clesiasticall curattes, and other ciuile gover-  
 nours, and all those that do vs good in doc-  
 trine, warnynge, counsell, correction, or wth  
 anye other benefitte, and further alme with  
 whome we lve euery one accordinge to his  
 state, and dignitie. More ouer that we take  
 al mēes admonitions, and rebukes in good  
 worth, subnitte our selues gladly vnto the,  
 obeye theyr pleasure, and recompence theyr  
 benefittes, that thozowe out all our lfe, we  
 maye do good to manie vnto the glorie of  
 God wth oure moderation, obedience, and  
 thankfulness. Wherevnto thys precepte con-  
 cernynge the honouringe of oure parentes,  
 ought to be our scholmaster vnto Chylte.

Wherein the  
 obseruing of  
 this commaun-  
 dement con-  
 sisteth.

Ephe. vi.

But in thys commaundemente it is not to  
 be omitted that. S. Paule monisheth vs of,  
 that it is the first that hath a promise annexed  
 for it hath a peculiar, & lare promise of long  
 life, in the land which the Lord our God gve

The promise  
 of the .v. com-  
 maundement

J. i.

ueth



## A breife declaration

meth, namelp in whpche God is called vpon  
and worshpped, where vpon his eyes loke  
to shewe bountuousnes on it. For it beco-  
meth them to haue longe lyfe in the people  
of God that submitte them selues, and shew  
them selues obepdiente and thankfull to  
theyr parentes, to theyr powers, & to all men.

**The some of  
the .vi. com-  
maundemēte**

So in the fyrte commaundement the prea-  
chers shall teache, fyrste that by manslaugh-  
ter, all violence and wronge agaynst the bo-  
die of our neighbours, all reuengeaunce, and  
vniuste cōmotion of the mynde, angre, wrath  
hatred, enuie, and all signes, wordes, and  
dedes, that come of angre be forbydden, as  
Christe hym selfe interpreted thys sayeing  
Mathewe. v.

**What synnes  
this cōmaun-  
dement de-  
clareth.**

Secondly, they shall teach that God wat-  
neth vs in thys precept of oure naturall a-  
rogancie, iniquitie, and impatience: Thow-  
whpche byce it cometh to passe that we can  
suffer nothyng that is vnplesauite vnto vs  
but we wpll haue all other to followe oure  
lustes, though they be naughty and infinite  
where as we in the meane reason wpll not  
onely omitte to do the thynges that be ryght  
and good to oure neygghbours, but wpll al-  
so committe manye vnrighfull and vnsene  
thynges.

God then wpll condemne with this com-  
maundement oure naturall ignorance, im-  
patient

Of the .x. commaundemētes. fol. lxxi.  
Impatiētnes, greedy desire, & those that spring  
therof I meane angre, hatred, emuie, bratwling  
spghtpnce. etc. And God wyl set before oure  
eyes howe euill these thynge be, forbidding  
slaughter by name, but as well that, that is  
committed with the minde, as with the han-  
des. Whereby he requireth that as we  
abhoze all slaughter, so we shoulde abhoze  
all causes and despises of slaughter, and to  
do our neighbour any wronge.

Thyrdelp they shall aduouise that God  
wyl wth this precept when oure vice is  
knowne, prouoke vs to repent it, and dyue  
vs to seeke his grace and mercie in Christe,  
who onely appeaseth the wrath of God de-  
serued thorough these oure euilles, and abo-  
lisheth, and mortifieth the remnauntes ther-  
of wth the holie Ghoste, and worketh, and en-  
creaseth lofines in vs, that we maye ouer-  
come the vice of impatientnes, and froward  
wapwardenes in other, wth our patience,  
gentilnes, and humanitie, and recompence  
wzonges done, wth benefittes, and be gen-  
tle and good towarde all men forgyuenge  
as Christe hath forgiven vs. Ephe. iiii wher-  
unto this commaundement ministereth du-  
to vs an instructiō of Christe.

In the seventh commaundemēt, thou shalt  
not committe auouerie, the people shall be  
taught that God forbiddeth, and dammeth

The fulfpl  
lyng of this  
commaunde-  
mente

The sum of  
the .vii. com-  
maundemēte



## A brieft declaration

all copulations besides matrimonie, whpche he hym selfe ordiepned, and moreover al lust, and inordinate motions; all intemperaunce, all delites and pleasures vnseamely for christian men, all riot and vncouelines in meates, drynkes, garmentes, gestures, wordes, and dedes, of whpche any cause of vncastnes maye rise, or of anye perturbation, where by the bodie shall be made vnpliable, rebellious and stubburne towarde the seruice of the spirite.

What the  
transgressiō  
of this com-  
maūdemēt is

Secondly that God warneth and accu-  
seth vs in this commaundement of oure na-  
turall lecherie, fylthe, and immoderate con-  
cupiscence in all thynges, whiche he hym selfe  
gaue to susteyne, and cherishe our bodie.

Thyrdely that thorothe the knowledg of  
thys diseale we are dyuen to repentaunce  
of the same, and to seeke the grace, and mer-  
cie of Chyrste, who turneth awape the fa-  
thers wrath deserued thorothe thys euill,  
and quencheth the remnaantes of thys di-  
seale remaynyng in the flesh, and worketh  
in vs true continencie, chastitie, and perfecte  
holines in all thynges, that beynge healed  
wth the assistance of the holpe Golfe, we  
maye resiste euill concupiscences and all in-  
temperaunce, cleanspunge oure selues from all  
fylthe of the fleshe, and of the spirite, and  
workpunge holines wyth the feare of God.

Of the .x. commaundementes fol. lxxii.  
ii. Coz. vii. To the perfourmaunce wherof  
thys commaundement warneth and steareth  
vs, as a scholernaster.

Alphetwise out of the eyght commaunde-  
ment, thow shalt not steale, we muste learne  
that God here, by theft forbiddeth all fraude  
and wronge in matters pertenninge to the  
ble of thys life. And furthermore all coue-  
tousnes nigardnes, desire of more then other  
haue and slackenes of due liberalitie.

The some of  
the. viii. com-  
maundement

Secondly that in thys commaundemente  
God warneth and accuseth vs of thys co-  
uetousnes, desyre of more, carfulnes and ni-  
gardnes in thynge pertapninge to this life.

What the  
traungressi-  
ōs of this cō-  
maundement  
be.

Thyrdely that he driueth vs thorow the  
knotweledge and condemnation of this euill  
to repentaunce therof, and sapeeth in Christe  
who remoueth the wrath of God deserued  
thorough thys crookednes, and damned de-  
sire, and represseth the same in vs, and con-  
trarie wise, steareth vp, and confirmeth suche  
truste of his goodnes that we maye surely  
certifie oure selues that God the heauenly  
father regardeth vs, and hath care for vs,  
and that he wpll minister all thinges aboun-  
dauntly, wherebp we may susteine, cherishe,  
and also delite thys oure life.

Thorough whiche beynge also rased  
bp lette vs also learne to exercise true libera-  
litie towards oure neighbours leaupnge

J.iii. of



A brieue declaration  
of all carefulnes for this ipse, and let vs  
goue liberally to all men of that, that the al-  
mightye hath gauen vs, asmuche as we be  
able, and asmuche as the necessitie of oure  
neighbour requireth. Whereunto thys cō-  
maundement exhorteth and moueth vs, as  
a scholemaster.

The sum of  
the ix. com-  
maundement

In the ninth precept we must teache that  
God by false witnesseth forbiddeth all wor-  
des, and saynges, yea silence, and dissēbling  
of witnesseth, and priue prapse, whereby the  
fame and reputation of oure neighbours is  
hurt, or not defended, as we would haue  
ours to be defended of other. Finally al false  
and vayne speache, that profiteth nothinge  
neither them to whom it is spoken, nor them  
of whom it is spoken.

What the  
transgressi-  
ons of this cō-  
maundement  
be.

Secōdly that god wil bring vs to acknow-  
ledge this corruptiō of our nature, this am-  
bitiō maleuolēce, enuie. etc. wherewith we di-  
minishe the estimatiō & excelencie of other, &  
dissemble, neglect, yea and often couer, and  
darken the thynges that pertaine to the  
praise, and reputation of our neighbour.

Where in the  
observation  
of this pre-  
cept consisteth.

Thirde th it God wpll thoro we the  
knowledge of thys oure frowardnes pro-  
uoke vs to repentaunce thereof, & raise vp in  
vs a diligence and desire to call for the grace  
of Christe, who came to pacifie thys wrath  
of God agaynst these oure euylles, and to  
quēch

**Of the .x. cōmaundementes fol. lxxviii.**  
quenche them in vs wpth hys holpe spiritie,  
and to begynne suche humilitie of mynde,  
suche loue of an others dignitie, and excel-  
lencie, that we be delited wpth the good esti-  
mation, honest fame, and worthp praples of  
other, and that we wpll labour to set forth  
those good thpnges, wpth no lesse diligence  
then our owne fame, and dignitie, and that  
we vse in all our cōmunication truth, honest  
interpretatiō of things & gētlenes, to the edi-  
ficatiō of the hearers, speaking alwayps those  
thpnges to other, and of other, as we wishe  
other to speake to vs, and of vs, with a right  
iudgement of the spiritie.

In the tenth commaundement, thou shalt  
not couerte. etc. They must first teache, that  
bp the couetpge of an others thpnges, as  
his house, wyfe, familie. etc. all euill cor-  
ruptiō is generallp prohibited, and all in-  
clination, motions, and proues to euill, and  
al lothsomnes, & neglecting of good workes.

Secondly men muste be diligentlpy war-  
ned of this, that they loke exactlpy bpōn thys  
commaundement, and exampte well them-  
selues accordpge therunto. For in it God  
pulleyth bp bp the rootes, and setteth before  
our eyes the vniuersall corruption of oure  
nature, and the inwarde frowardnes, and  
deprauation of the same, that in thys com-  
maundement as in a glasse we myghte se,

The sum of  
the .x. cōmaun-  
dement



**A breife declaration.**

**Roma, vii.**

**The summe of  
the ten com-  
maundement.**

howe wretchedlye, and howe lyke we are de-  
praued, and lost thorough the fall of Adam  
in all oure bodie, all oure soule, and all oure  
strength, that we inape iustlye crye wth the  
Apostle, wretched man that I am, who shall  
deliuer me frō the bodie of thys death? For  
though some mā come so farre by the grace  
and healpe of God, that he acknowledge  
God wth true sayth, that he worshyp, and  
call hpon hym, as the fyrste commaundemente  
requireth, nepther regardeth straung Gods  
nor admitteth false worshippinge of God,  
neither in purpose of mynde, nor in wordes  
and dedes, whiche thynge the second com-  
maundement forbiddeth, nepther thynketh,  
speaketh, or doeth anye thynge that is cōtra-  
rie to the confession, and sanctification of  
Goddes name, whiche thynge the thirde cō-  
maundement requireth, and that he be dili-  
gently occupied in all exercises of religion,  
whpche thynge the furth commaundement  
requyeth, that he submytte hym selfe, and  
goue due honour both to the officers, and  
to all men wth whō he spueth, as the fyfte  
commaundement requireth, that he containe  
him selfe frō anger, and al bytter thoughtes,  
wordes and dedes agaynst hys neyghbour,  
as the sixt commaundement requireth, that  
he containe hym selfe from all lecherous lu-  
stes, and spue temperatly, as the seuenth cō-  
maun-

**O**f the .x. commaundementes fol. lxx  
maundement requireth, that he moderate  
his conetous desire, and be liberal to al men  
as the eight commaundement biddeth, that  
he repzesse the diseale of backebitynge, and  
enuying an others excellencie, and fauoure  
the estimation, and iust pzaples of all men,  
whither the nynty commaundement calleth  
vs, although I sape, a man thorothe the be-  
nifit of Christ come to thys victorie agaiust  
natural vices, & to thys great towre of ver-  
tues ( whypche felicitie pet none of the sapn-  
tes euer knowledged to haue chaunced vnto  
them ) neuertheles the same man by thys  
tenth comaundement shalbe conuicted, to  
be a wretche styll, and a damned spinner, and  
the enemye of God, and when he hath well  
loked vpon thys commaundement, he hym  
selfe shall bewaplle, that he is suche a one.

**F**or as longe as he shal find in hym selfe,  
I sape, some motion of mynde to that, that  
God forbiddeth, and dammeth, but anpe in-  
clination, or prones at all, and a sapnte and  
slacke courage to do that, that God requi-  
reth, not onely a lothsomnes, and resistance:  
he shall acknowledge hym selfe to be repro-  
ued, and condemned by thys comaunde-  
ment, as a transgressour of, Gods lawe.

**F**or where as the lawe requireth, that no  
forbiddn thynge please vs, it requyareth  
the same to be done of vs wpth alloure herte  
al



**A brieve declaration,**

**all oure soule, and all our strength. For the lawe requireth that God shoulde so be loued and worshipped of vs. But no man can brynge thys to passe, that we be farre frome all those thynges that God forbiddeth, excepte the loue of God, and of those thynges that God, commaunded so haue enflamed a man all together, that he abhore frome all that, that God forbiddeth, w<sup>th</sup> his whole herte his whole soule, and all his strengthes. But none of his sayntes attened hereunto while they liued in thys worlde. Wherefore it behoued to graunte, that all men are conuicted by thys commaundemēt, & that no man liueth in this worlde, who in dede is of a cleane herte and hath no neede to be deliuered from the curse, and damnatiō of the lawe thorowe Chyste.**

**Seynge then that the whole lawe dependeth hereupon, that we loue God w<sup>th</sup> all oure herte etc.**

**We are conuicted transgressours of the whole lawe by thys tenth commaundement because it is proued that we haue not satisfiēd that poynthe of the lawe where vpon the whole lawe dependeth.**

**Therefore by thys commaundement our crokednesse, and all oure miserie together is mooste largely and fullp set before oure eyes and we are most myghtylye dyspūen to seeke repē**

**Of the .x. commaundementes fol. lxx**  
repentaunce thereof, and the grace and satisfi-  
faction of oure Lorde Jesus Christe, who  
turneth away the angre & the curse of god, de-  
serued thoroowe thys inobedience and stub-  
burnenelle of oure lpe, and offereth to the  
father for vs hys opeydience, and perfecte  
ryghtuousnesse, and wpth hys spirite mor-  
tifieth oure fleshe corrupted thorough con-  
cupiscences, and renueth vs all together,  
and rapseth vp in vs a feruēt zeale towardes  
hym selfe, and hys commaundementes, that  
wpth the spirite we inape constauntlye, and  
manfullpe fyghte agaynst the fleshe, and  
cutte of the lawe of oure membres, and kyll  
the olde Adam dayle more, and more, put-  
tynge on the newe man Jesus Christe, who  
onelp hath satisfied the lawe, and is so ac-  
ceptable to the father that he complayeth vs  
pleasante and acceptable in that deare belo-  
ued, though we be ever yet as transgressours  
of the lawe, so in daunger of his wrath.

Thys generall summe, and interpreta-  
tion of the commaundementes muste bee  
mooste diligentelye repeted and beaten in-  
to the peoples heades, in all sermones that  
they inape breth trulpe acknoweledge thep  
owne synnes and learne to be repentaunte  
of them effectuouslye, and that they inape  
be myghtelye dygnen to Christe, the one-  
lye



### A brieft declaration

of Ipe leache, and Sauoure of oure soules,  
and also that they maie be rapled, and pro-  
motted in him to true vertues, to verie good  
workes, and to deuotion acceptable vnto  
God.

That the  
threatninges  
& promises  
of the second  
cōmaunde-  
mēt do aper-  
taine to al the  
other.

Furthermoze the people muste ever be  
taughte thys thynge also, that the promi-  
ses, and threates agaynst the worshyppe  
of false Goddes, and Idolatrie pertaine to  
euerie commaundement.

For the cause why they be ioynd to the  
commaundement, that toucheth false reli-  
gion, is thys, namely for that, that the kee-  
ping, and transgression of the whole law is  
conteyned herein, that we acknowledge, call  
vpon and worshype wth true fayeth, and  
feare the true God in Christ, the Lord, & not  
departe from hym to false Goddes, and  
to a diuotion differenge from that, that he  
hym selfe taughte.

For who so asketh everlasting health, and  
all good thynge whollpe from God thro-  
we Christe Iesus, and not from anie crea-  
ture, he shall also endeuoure hym selfe dili-  
gently to keepe al those thynge, that God  
hath cōmaunded. For he can not once thinke  
what better thynge he maie do, as one that  
beleneth that a blessed, and eternall lyfe is  
prescribed vnto hym in these commaunde-  
mentes. For what thinge can he gladlier do  
then

Of the .x. commaundementes. fol. lxxi.  
then to gratifie God, whō he loueth aboue  
all thynge. Wherfore the Lorde also saied,  
he that hath my commaundementes and kee-  
peth them, he it is that loueth me. Therfore  
who so studpeth not to keepe the commaun-  
dementes of God, he loueth not God ney-  
ther, and therfore he beleveth not that he is  
God who commaundeth these thynge.

John. xiii.

Wherfore he asketh his felicitie & blissful-  
nes of some other, then of thys true, and one  
God, and he hath straung Goddes. Sepng  
then that the obseruation of all the commaun-  
dementes of God dependeth vpon the ob-  
seruation of thys commaundement concer-  
nyng the eschuinge of false Goddes, and  
false worshyping of God, the promise of  
the benifites of God, and the threatenynge  
of Goddes reuengeaunce, were ordeyned  
for thys purpose. But as we transgresse no  
commaundement of God wpythout the trans-  
gression of thys, so neuertheles both thys  
promise and threatenynge perteyne to euerie  
commaundement.

Secondly the preachers shall also diligent-  
ly warne thys thynge, cōcerning this place,  
(I wpll visite iniquities, etce.) that all maner  
of euyls, punishmentes corporall, and spi-  
rituall, temporall, and eternall be cōprehen-  
ded therein, amonge whiche thys is the so-  
rest, when God forsaketh men, when he ta-  
keth



Rom.i.

Psal.lxxxi.

That what  
soeuer aduer-  
sitie or trouble  
chaunseth vn-  
to men is the  
punishement  
for breakinge  
the commaun-  
dement of  
God

God exerci-  
seth vs wpth  
afflictions to  
call vs backe  
to repentance

### A brieue declaration

heth his holp spirite from them, and giueth  
them to the desires of theyr hertes, into a re-  
probate sense, into concupiscences, and lu-  
stes etc. Ro.i. Wherof the Psalme speaketh.  
But my people heard not my voice, Israell  
attended not vnto me, wherfore I let them go  
in the crokednes of theyr hertes.

Furthermore in thys place the people  
muste be rpghte diligently taughte, that  
what so euer aduersitie chaunseth vnto men  
either in soule, or in goodes, it is vndoub-  
tedly the punishmet of God for our synnes,  
whether it be blyndnes, ignorance, darcke-  
nes of mynde, perturbations, naughty de-  
sires, and affections of the hert vnto vnlaw-  
full thynge, diseases, corporall pestilences  
either in oure owne bodys, or in the bodys  
of oure chylidren, friendes cattaple, euyl wea-  
ther for thynge of the earth, euyl lucke,  
dammagis in oure busynesse, discorde, se-  
dition, warre, and all troublpnce of com-  
mon peace. For all these thynge are sent  
vpon men from God for synnes, and, vni-  
godlines.

In thys place the preachers shall adde,  
that God when he exerciseth the fapthfull  
wth sundrie afflictions, correcteth them fa-  
therly, and for theyr profitte, and dratweth  
them backe to hym selfe, and to hys sonne  
Christe, that they be not damned wpth the  
wicked

of the .x. commaundementes. fol. lxxii.  
wicked worlde, and that he loueth them no-  
thinge the worse, whom he punissheth wpth  
outwarde punisshementes, and sore calamities.  
For he is wonte to begynne his iudgements  
at hys owne house, and to chastene  
them, whom he loueth, and in them to shewe  
to the worlde the vehemencie of hys wrath  
that other men beynge fraped wpth these  
iudgements, and wpth thys so greate se-  
ueritie of God vpon hys owne chyl dren,  
shoulde forthyne the synnes, in which they  
sticke, and amende, and take more diligent  
hede afterwarde that they synne not.

Therfore the people must be taught con-  
cernynge thys promise and threatynge of  
God, I wyl visite the iniquitie of the fa-  
thers vpon the chyl dren to the thyrde, and  
fourth generation, etc. that God wyl exer-  
cise thys reuengeaunce whiche he threates-  
neth here to hys dispicers beynge vngodlye  
parentes, and elders, vnto those chyl dren  
onely whiche thorough theyr owne wicked-  
nes haue lyke wyle well deserved the pu-  
nisshementes that they suffre, so that yet in  
thys worlde they suffre muche lesse, then is  
due to theyr synnes, and perversitie. So in  
lyke maner that no Godlinesse of the pa-  
rentes, and elders profiteth theyr chyl dren,  
whiche be vngodlye them selues, and con-  
spire in theyr vngodlyesse, but that it  
profiteth

Other mens  
goodnes pro-  
fiteth not the  
vngodly, nor  
others vn-  
godlines hure-  
teth not the  
godlye.



**Ezech. xlii.**

**God puni-  
sheth the wic-  
kednes of the  
parentes in  
wicked chyl-  
dren.**

**The godli-  
nes of the pa-**

**A brieft atibecclaron**  
profiteth them onely, whiche be inherit-  
ers of the p: elders godlines. For thys threate,  
and promyse of God can not be contra-  
rie to his Oracle sette forth by Ezechiell,  
that is to saie, that euerie father, or chylde  
shall epther perper the thoro we hys owne  
godlines, or lye thoro we hys owne Godli-  
nes, and that the father shall not be well en-  
treated for the sonnes godlines, nor yll, for  
the sonnes wyckednes, but that euerie man  
shall beare hys owne synnes, if he lye vni-  
godlie, and shall enioie his rewardes, if he  
lye Godly.

For by reason of originall synne, all men  
are borne vnder the wrath of God, and y-  
rannie of the deupll. Wherfore if God to  
shewe vs his iust iudgement, leaue the chil-  
dren of the vngodlie in the power of Satan,  
and therefore thoro we the p: owne imple-  
uous actes bringe vpon them selues so hor-  
rible punishmētes, that the verie worlde per-  
ceiue the vngodlines of the parentes to be  
punished in the children also yet no wronge  
is done to those chyliden, nepther is God  
to be accused of iniquitye, seynge that they  
be euil, and the chyliden of wrath by nature,  
to whom God can owe nothynge but ever-  
lasting punishmēt. So if God thoro we his  
vnspeakable mercie in Christe Iesu, deliuer  
thoro we hys sonne, the chyliden of them  
that

Of remission of finnes fol. xxiij.

that loued him, from all perdition, wherunto they were borne, and adourne them w<sup>th</sup> excellent godlines thorow the gifte of hys spirite, and so heape so many benifites vpon them, that euery godlye man maie easely indg that in the both their owne, and the<sup>r</sup> parentes godlines is recompensed, and that it is declared, howe deare they were to God: the vnumerable goodnes of God oughte to be embzaied, and magnified therein, and therefore God is more to be loued, and hys worde to be recepued more desirously, but the vnsearchable iudgements of his mercie oughte not to be soughte out, the deape bottom of hys goodnes muste not be pored into, muche lesse oughte we to blame thys hys so greate bountifullnes, who doeth with hys owne, as pleaseth him.

renne is re-  
ward in the  
godly chil-  
dren.

Howe the preachers must teach of remission of finnes, and iustification.

**A**fter that men, beinge moued thorow the preachinge of the lawe, beginne truely to acknowledge their synne, and to repent, and now detestynge synne, sigh for r<sup>ig</sup>hteousnes and carefull<sup>y</sup> desire to come to Gods fauour agayne, and to worshippinge hym religiously, the preachinge of the Gospell muste also be added. For to be sorie for synne, sufficeth not,



### And Justification.

to rightuolnes before God, though the sorrowe be so vehement, that it maie consume and kyll a man, as there was in Judas. But satisfaction for synnes is also required and a sure truste of Goddes mercie, wpth a purposed amendeiment of lpe, and a continuall studie of rightuolnes afterwarde.

But man cā persourne none of these thinges' tho:owe his owne strenght, nei her satisfp for his synnes' committed, and restore hpm selfe into the fauour of God, nor embrace a better lpe afterwarde. Our Lorde Jesus Christe is he alone, who tho:owe hys death hath satisfied for oure synnes, as John sayth he is a propitiation or attonement for oure synnes, and not for oure synnes onely, but for the synnes of the whole worlde. He tho:owe the preachinge of the Gospell, setteth forth, and offreth the ritches of Goddes grace, and goodnes, and hys owne satisfaction for oure synnes, and the gyste of the spirite of adoption, and iustifieth, delivereth from the wrath of God, and maketh partakers of eternall lpe, all those, that wpth sure sayeth, whpche he hpm selfe steareth vp and nourisheth in vs, acknowledge hpm, and the father in hpm, and thps same hys mercie, redemption, and satisfaction. Thps is the thynge that Elape preacheth my rpghtuous seruaunt shall iustifie many tho:owe the

John.ii.

Elake.iii.

**Of remission of synnes fol. lxxiii**  
the knowledge of hym selfe that is to saie,  
thorowe sayeth, where by we acknowlege  
hym, as a sauoure. And Daniell,

Thorowe Chyste transgression shall **Dani. iiii.**  
be finished, synne shall take an ende, and e-  
uerlasting ryghtuousnesse shall be brought in

As for the Gospell it is the ioyfull pre-  
achinge, and longe desired, of oure Lorde Je- **what the**  
sus Chyste, namely that he came for thys **Gospell is**  
cause into the worlde, beinge made man, to  
deliuer all them that beleue in hym frome  
synne, death, and eternall damnacion, and to  
gyue them a newe, and perpetuall ryght-  
ousnes, and lyfe. Whiche thyng al the pro-  
phetes spake afore hande of hym, as the  
Lorde hym selfe expounded in Luke. So, say-  
eth he, it behoued Chyste to suffre, and,  
to ryse frome the deade the thirde dape, and  
that repentaunce, and remission of synnes  
shoulde be preached in hys name a mouge  
all nacions.

The Apostles taught the same thyng eue-  
rie where, as it appeareth in the 2 actes. For  
thus Peter preacheth, repente pour fautes, After what  
and lette euerie one of you be baptised in the **for the Apo-**  
name of Jesus Chyste for the forgyuenes **stles taught**  
of synnes, and ye shall receyue the gyste of the **Gospell.**  
the holpe gnoste. I tem the God of oure fa- **Act. ii.**  
thers hath rased Jesus, whome ye kyled  
hangynge vpon wodde, hym God hath ex-



### And Justificacion.

asked woth hys ryght hande apynce and a  
sauoure, to geue repentaunce vnto Israell  
and forgyuenes of synnes .etc. And agayne,  
he commaunded vs that we shoulde preache  
to the people, and testifie that it is he, whiche  
was apointed of God a diinge of the quicke  
and the deade. To hym all the Prophetes  
beare witnes, that who so beleueth in hym,  
he shall receiue remission of synnes thowtwe  
his name. Sapnt Paule preacheth the same  
thynge. Be it knowen to you then bretherne  
that thowtwe thys man remission of synnes  
is preached .etc.

Act. xiii.

Thoughe thys preachinge of the Gospell  
be shorte, neuertheles it is the power of God  
vnto saluacion to euerie one tha beleueth  
Wherfore Christe also compareth the Gos-  
pell to a mustarde corne, to a treasure hidde  
in a felde, to a precious margarite, for the  
gettinge of her of we muste sell, and leaue all  
thynge.

Rom. i.

Math. xiii.

But that the strength, and efficacie of the  
Gospell maye be more euident, the preachers  
muste euer studiously set forth Christe, and  
religiously preache howe greate thynge he  
suffered for oure saluacion, howe great things  
he dyd. Further howe he wyl haue these  
thynge shewed vnto vs, and what he wyl  
worke in vs thowtwe this preachinge.

It is euident thowtwe the preachinge of the  
lawe

**Of remission of synnes** fol. lxxv  
salwe, that all we be synners of oure selues, **Rom. ii.**  
and destitute of the glorie of God, Item that  
we are deade thowwe misdeedes, and syn-  
nes, and be by nature the children of wrath,  
as other be. Prisoners, and solde vnder syn  
that we can not rise out of this perdition of **Eph. ii.**  
oure owne strength.

Wherfore to obtayne saluacion there nee- **Rom. viii.**  
ded a mediatour, and sauour, who myght  
pacifie God beinge angrie, and reconcile vs  
to God, and deliuer vs frōe synne, and death  
and make vs heires of everlastyng lyfe.  
Suche a sauoure and intercessour Christe is  
made vnto vs. One God, and one attone-  
maker of God and men, Christ Jesus a man **i. Timo. ii.**  
who gaue hym selfe a price of redemption  
for all men, etc.

Thys Mediatour spaketh entreateth wryth  
God the father thowwe hys lyfe, death, pas-  
sion, and intercession, to turne his wrath from  
vs, to receyue vs into fauour, and to gyue  
to vs, as to hys children the holy spirit, and  
everlastyng lyfe,

Further he cometh to vs and handeleth  
hys matter wryth vs thowwe the misterie of  
the Gospell, hys holy spirit, and the crosse  
that we maye beleue hym, and thowwe faith  
obtaine ryghtuousnes, and everlastyng lyfe

And he handleth the matter wryth God  
after thys sorte, spaketh he ordred hys whole  
**R. iii.** lyfe



### And Justification

hys selfe accordinge to the wpll of the father, beinge made obedient vnto hym vnto death, whiche thynges we shoulde haue done, But because he sawe that they were impossible vnto vs, he perfourmed them hym selfe, he fulfilled the lawe, as he sayeth in Math. I came not to destrope the lawe, but to fulfill it. And Paule Gala. When the fulnes of tyme came, God sent forth hys sonne made of a woman, made subiecte to the lawe to redeame them that were subiecte to the lawe. Therefore he wrote also to the, Enzhi Christe is made ryghtuousnes vnto vs of God, that is to saye, hys rightuousnes was perfourmed and exequited of hym for oure sakes, and giuen vnto vs. Item. And I thynke all thynges to be losse for the excellencie of the knowledge of Christ my Lorde, and I compt them for refuse, that I maye wyne Christ and be founde in hym, not haueinge my rightuousnes of the lawe, but that, that is thoroowe sayeth of Christe, etc. For whoso beleueth in Christ, to hym whole Christ, and hys perfecte ryghtuousnesse is imputed at once, and together.

Secondly Christe translateth and remoueth al oure synnes vpon hym selfe, dieth for them, and suffereth al those thynges that we shoulde haue suffred for oure synnes. As John Baptiste testifieth, Beholde the lambe of God

Math. 6.  
Gala. iii.

4 Cor. ii

John. i,

Of remission of sinnes fol. lxxvi.

God, whypche taketh awape the synnes of the worlde. Item Elsie, of a trueth he bare oure diseases, and he susteyned oure sorowes, and we compted hym stricken woth a plague, and depressed of God. But he was wounded for oure iniquities, and beaten for oure synnes, the casteninge of peace was upon hym, and we were healed woth hys stripes. And we haue strayed like sheepe, euerpe man into his owne wape, and God hath putte upon hym the iniquities of all vs. Item Paule. God spared not hys owne sonne, but gave hym for vs all, and he was deliuered for oure sinnes, and raised for oure iustification. So. Christe redeemed vs frome the curse of the lawe, beinge made a curse for vs, for it is wryten cursed is euerie one that hangeth on tree. Elsape. liii.

Thirddly he is a mediator for vs that god wpll receyue vs into fauoure. He leare the synnes of manie, and prayed for trasgressours. The praper of Christ teacheth the same thing. I prape for them, not for the worlde, but for those whome thou halte gauen me, kepe the in thp name etc. And Paule. Christe is at the ryght hande of the father and maketh intercessio for vs. Itē to the Hebr. Which in the dayes of hys fleshe when he hadde offered up woth stronge cryinge and teares, prape Rom. viii.  
Rom. iii.  
Gala. iii.  
Elsape. liii.  
Jhon. xvii.  
Rom. viii.  
Heb. v.



### And Justification.

**Christ was  
through hys  
passio made  
Lord ouer al.**

**Philly. ii.**

ers and supplications before hym, that was able to deliuer hym, etc. Vea the whole Epistle sheweth thys thynge mooste evidently, that Christe oure high bishoppe offered hym selfe for our spynes, and entred into the most holpe place wth hys owne bloude, an everlasting redemption beinge founde out. So then Christe handled, and doeth handle the matter for vs thoroowe hys death, and obedience shewed to the father, and thoroowe hys intercessions: that he reconcileth vs to God the father, and for thys cause he is made Lord ouer all thynges, as the Apostle wryneth. Whole beinge in the fourme of God thought it no robberie to be equall wth God, but he emptied hym selfe taking the fourme of a seruante, constituted in the likenes of men, and in shappe founde as a man, he humbled hym selfe, made obedient vnto the death, and that of the crosse. Wherefore God raised hym vp vnto supreme highnes, and gaue hym a name aboue all names, that in the name of Jesus all knees shoulde bowe, etc.

After that Christ hath thus dispeched our matter before the father, & peaced his anger afterwarde he executeth the office of a sapeth full intercessour and patrone, he turneth him selfe to vs, he entreateth vs, that he maye heale our spynes, and weaknes. For thys cause

Of remission of synnes fol. lxxviii.  
cause he sayed to hys disciples: All power in  
heauen, and in earth is giuen vnto me, go  
therefore, and teache all nacions, and receyue  
them into my discipline, preache the Gospel  
to euerie creature, baptising the in the name  
of the father, and of the sonne, and of the ho-  
lie goste, he that beleueth, and is baptised,  
shalbe saved, and he that beleueth not shalbe  
damned. And teache them to keepe all those  
thynges that I haue comaunded you. Thus  
thorowe thys shorte, and simple preachinge  
of the Gospel, he executeth the matter of our  
iustification after a merueylous sorte. Ther-  
fore as the strength, and vse of the lawe must  
be declared to the people, so the vse, and ver-  
tue of the Gospell muste be propounded, and  
beaten in wpth singuler diligence. For it is  
the power of God vnto saluation to euerpe  
one that beleueth.

What the last  
Chap.

Roma. i.

Aske then the preachers shal teache, that  
the Gospell bringeth to vs remission of syn-  
nes, if we beleue it truely, and vnfeignedly  
and determine thorow this sayeth that God  
for hys sonnes sake wll be mercifull vnto  
vs, and accept vs, and not for the digni-  
tie of oure workes. And they shall teach  
moreouer that therefore it bringeth peace to  
oure consciences, whiche by reason of synne  
were fearefull, and brused, of whiche peace  
the angelles singe in the tyme of the natiui-  
tie

The Gospell  
letteth the con-  
science at rest



## And Justification

Luke. ii.

Rom. v.

Ephe. ii.

Gala. ii.

Rom. x.

navitie of Christe, Glorie in the higheste to God, and in the earth peace to men. And E saie, the discipline of peace is vpon hym. Itē Paule. Justified of sayeth we haue peace towardes God thoro we oure Lorde Christe Jesus. He is oure peace. etc.

How beautifull are the feete of them that preache peace. etc. For where the voice of the Gospell soundeth not, oure consciences can haue no peace, as Dauid wptnesseth. There is no whole parte in my bodie by reasonne of thy wrath, neither is there peace in my bones because of synne. etc.

Psalm. lxxv. ii.

The Gospell  
geueth vs the  
iustice of  
Christ as our  
stone.

Secondly the Gospell bryngeth to vs the rpghtuousnes of Christe, in whypche we maie truste, as done for vs, and gauen vnto vs, as well as, if we had performed it oure selues. For so Paule sayeth. Christe Jhs is made vnto vs of God wysdome, rpghtuousnes, sanctification, and redemptiō, and. That I maie be founde in hym not haueinge my rpghtuousnes of the lawe, but that, that is thoro we the faith of Jesus Christe. etc. For thys is a perfect, true, & everlasting rightuousnes. For our vertues be farre frō that rpghtuousnes, & perfection of life, which the lawe of God requireth. And besides that, verie manie synnes abyde euer in vs, and wondrous weaknes, as Elape sayeth all we are as one defilled, and all oure rpghtuousnes as a garment

i. Cor. i.

Philip. iii.

Elai. lxiii.

Of remission of synnes Col. lxxviii.  
ment of beggerlie patches. And the Psalmes  
O Lord enter not into iudgement with me.  
etc. Whiche sentence, teacheth merueilous  
plapnelie, that we can not set oure worthines  
agaynste the iudgement of God.

Wherefore if oure saluacion shall be cer-  
taine vnto vs, it must leane vpon some other  
righteousnes, and that a perfecte righte-  
ousnes, namelp vpon the righteousness of  
Christe, as Paule wptnesleth. God hath not  
spared his owne sonne. etc.

Rom. viii.

Therefore oure Justification, and oure  
righteousnes before God, whiche. Saynt  
Paule and all the other Apostles teach, con-  
sisteth in these thynges, in forgiveness of syn-  
nes, and gift of the righteousness of Christe  
thorowe fapeth. And thys onelp is a sure, cer-  
taine, and perpetuall righteousness, whiche  
Christe hath carped vp into heauen with him  
selfe to the right hande of God, where no  
man can oppresse it or ouerthorowe it, as in-  
numerable dangers fall vpon oure righte-  
ousnes dayelp. Therefore oure lyfe is sa-  
ped to be hydden wth Christe in God.

Wherin ius-  
tification co-  
sidereth.

And seinge that we glorie of thys oure Lord  
and sauoure, and hys righteousness, our lyfe  
is in the heauen. For where oure treasure is,  
there is oure herte.

Colos. iii.  
Phili. iii.

Wherefore the righteousness of God giv-  
en



### And Justification.

men to be in Christe, muste be diligently, and continually beaten into the people by the preachers, and they muste take verie good hede that the knowledge and truste thereof be not corrupted, and that men slide not backe agayne to the confidence of mannes rightuousnes.

That man is accepted for neuer wouthout good workes, and loue, yet Christes sake workes deserue not remission of synnes, neither is a man acceptable to God for workes, but for Christes sake, whyle he embraceth, and holdeth by fast his rightuousnes and redemption gauen vnto hym.

Thirdly when a mynde affrayed wyth the feelpnge of Goddes wrath, susteyneth it selfe wyth the voice of the Gosple, and thorothe knoweledge of the sauiour Christ, and promises of God, whiche Christe fulfilleth vnto vs, the holie spirite is present and worketh in oure hertes, sure truste of Goddes beniuolence, and adoption of euerlastinge lyfe. For in hearinge of the Gospell the holpe spirite is gauen, as Paule wptneseth. Thys one thyng I desire to learne of you, receiued ye the spirite thorothe the drades of the lawe, or thorothe the preaching of faste. Item iiii. Because ye be children, God hath sent forth the spirite of hys sonne. etc. And in John he that beleueth in me, as the scrip.

Gala. iiii.

John. viii.

Of remission of synnes fol xxix.

Scripture saith, founteynes of lyuely water  
shall flowe out of hye bealy, thys thyng  
(saith John) he speake of the spirite, whome  
they shoulde receyue, that beleued, in hym. **What newe  
generacion is**  
And thowhe thys receyuinge of the holpe  
gostly, a newe generacion is, caused wherof  
John speaketh. As many as receiued him, he **John.i.**  
gaue them power to be the sonnes of God,  
them I saie that had beleued in hye name,  
whiche were not borne of bloude, nor of the  
wyl of man but of God, I tein. **Who soeuer** **Rom.vii.**  
be led with the spirite of god they be the chil- **ii. Cor. iiii.**  
dren of god. And. We representing the glorie  
of the lord in a glas with faces straight behol-  
ding him, are trañsfigured to the same Image  
glory to glorie, as of the spirite of the Lorde,  
that is to saie, whē we receyue thowt saith  
the credyng mercie of God promised, and  
exhibited in Christe, the holy gostly worketh  
in vs a newe lyfe, and a newe knowledge of  
God vnknewen to mannes reason.

Further more thys saith, this knowledge  
of God in Christ, and assenting to his pro-  
mises, thowhe the worke of the same holpe  
spirite, the spirite of adoption, kenleth, su-  
stepneth, cōserueth, and encreaseth suche loue  
of God, suche desire to gratifie and to serue  
God, and to approue oure selues to hym in  
all thynges to glorifie hym that wpth verie  
greate diligence and carefulnes we kepe our  
sel



### And Justification.

selues from al synne, and moſte earnestly  
applic oure selues to al good workes.

The holpe ſcriptures deſcribe euerie where  
thys nature, thys ſtrength of a newe crea-  
ture in Chriſte, and of a man borne agayne  
this orde, and conſequentie, or rather ſpue-  
kyng together of the workes of the holpe  
goſte in the beleupnge. Whiche places the  
preachers muſte often wpth ſingular dili-  
gence propoune, ſapthfully declare, and con-  
tinually beate into the peple.

Rom. viii.

Of whiche places theſe be ſome, Ro. But  
ye be not in the fleſhe, but in the ſpirite for  
the ſpirite of God dwelleth in pou. And if  
anre man haue not the ſpirite of Chriſte,  
the ſame is not his. Nowe if Chriſte be in  
pou, the bodie is dead concerning ſynne, but  
the ſpirite is life cōcerning Juſtification. etc.  
Wherefore hetherne we are better not to  
the fleſhe, that we ſhould liue after the fleſhe  
for if ye lye after the fleſhe, ye ſhall dye.

ii. Cor. v.

But if ye mortifie the dedes of the fleſhe  
with the ſpirite, ye ſhall lye. For as manye  
as be ledde wpth the ſpirite of God, be the  
children of God. etc. Judginge thys that if  
one dyed for al the al were deade, he dyed for  
that they whiche lye after thys, myghte not  
lye to them ſelues, but to hym, that died for  
thē and roſe agayne. etc. Walke in the ſpirite  
and ye ſhal not fulfil the concupiſcence of the  
fleſhe

**Of remission of sinnes** **Fol. lxxx.**

beshe. Item, but the fruite of the spirite is charite, ioye peace, etc. We were some tyme darkenes, but nowe lpyghte in the worde, walke as the children of lpyghte in the, etc. **Ephe. v.**

Item. Se then that pe walke circumspectlye, not as vntowse, but as wse, redeampng occasion, bicause the dayes be euill. etc. **Phil. i.** **philip. i.**

Thys I praeie that your loue may abound more and more in knowledge and all vnderstandinge that pe maye allowe the thynges that be ryghte good, that pe be sincere. etc.

Colo. Putte on then, as the chosen of God holpe and beloued, the bowels of compassion gentlenes, sobernes. etc. **Collo. iii.**

**Timo.** Jesus Christe gaue hym selfe for vs, to redeame vs frome all iniquitie, and to purifie vs to hym selfe a

peculiar people, folowynge good workes **Timo. ii.**  
**John.** And thys is the tidynge that we heard of hym, and shew vnto you, that God is light, and there is no darkenes in hym. If we shall saye, we haue felowshyppe wth hym, and walke in darkenes, we lie. etc. **Item. iii.** Euer one that hath hope in hym, purifieth hym selfe as he is pure all that committe synne, the same corrupte iniquite, and synne is iniquitie. And pe knowe that he appered to take awaye synnes. etc.

These places, and suche other, in whiche the nature of regeneracion, and of a newe



### And Justification.

creature, and the ordre, consequence, or rather the knitting together of the workes of the holy gost, be declared, the preachers must oftentimes recite, faithfully expound, and present into the people in their sermons, that they may learne thoroughly and ever diligently revolve in their mindes, that they which be borne againe in Christe and grafted in him, and be made fruitfull branches in this lyfe, and good trees, must also bringe forth the good fruites, and for asmuch as they be a newe, and diuine creation, made vnto good workes, they must trauaile also in newe, and diuine workes, whiche God hath prepared in them with his commaundement, calling, and gifte and worketh continually with his spirite to this owne glorie, and to the edification, and repainge of our neighbours.

But alwayes, and before all thynges they must be taught most diligently, that a conscience fearfull by reason of his synnes, and the wrath of God, must comforte his selfe with the voice of the Gospel, and certifie his selfe thereby, that God will surely geue this holpe spirite, whyle we praye for it in this distresse, and that this petition is a true, and principall worshipping of God, which god chiefly requireth of vs. And this hight worshipping of god, must be learned onely with the exercise of oure true sayeth, whereof the  
blind

**Of remission of sinnes fol. lxxxi**

blinde men of thys worlde knowe nothing puttinge thep2 rpghtuousnes, and holpnes, in outwarde ceremonieis, and truste of thep2 owne rpghtuousnes. But when the herte waxt leth wpth the feelpnge of the wrath of God, and litle knowledge of spennes, and comforteth hp2 selfe wpth sayeth in Christe the mediatur, in thys cause, that sweete worde of Escape is vnderstanded, whiche is the place of inpreste, sayeth the Lorde, I wpll loke vpon the humble, and broken in spirite, and tremblpnge at my worde. For then the Lorde dwelleth in vs in dede, when we flee to Christe the mediatur, and determine wpth oure selues, that for hys sake we be accepted and hearde of the heauenlye father, and made heyres of euerlasting lyfe.

Esai. lxxvi.

Wherfore the true sayth of the Gospell, whereof we speake in thys place, signifpeth not onely the knowledge of the storie, as in James, when he sayeth, the deuylles beleue, but it signifpeth that knowledge of the Gospell, and assente caused thowoe the spirite of Christe, wherbye there sprpgeth in our hertes a sure truste of Goddes beniuolence and adoption, thowoe whiche we haue assaunce that God is mercifull vnto vs, and hath made vs heyres of euerlastinge lyfe for hys sonnes sake, whiche sayth excludeth all trust of oure owne rpghtuousnes, and all er-

What sayth  
signifieth



### And iustification.

your concernng God, & his wyl towards  
vs. For thys fapth comprehendeth a sincere  
and perfecte vnderstandeinge of all the arti-  
cles of our religion, and an assent therunto.  
Therefore thys pure doctrine of the Gospell  
muste be retepned of fearfull consciences,  
that they maie knowe, that they obteyne re-  
mission of synnes frely for Chyistes sake by  
fapth, and not by the deserupng of workes.  
And let them beware that they remoue not  
thys gloze of the Mediatour Chyiste vnto  
mennes workes. For if the promise of sal-  
uation shold hange vpon our worthines, the  
conscience should remayne vncertaine, stir-  
ryng in perpetuall doubte, and shoulde flee  
from God. For we can not satisfie the lawe  
of God at all, and many synnes cleaue euer  
in vs, and there remaineth great weaknes.  
Neither could the hert call certapnely vpon  
God, if oure owne deserupnges were to be  
brought forth, for it shoulde be fraied awaye  
perceiupng him selfe to be destitute of those  
merites, that God requireth. Therefore we  
muste come vnto God wpth thys fapth,  
wherby we beleue that we are accepted and  
iustified before God for Chyistes sake, and  
not for our merites. Thys foundation muste  
be layed fyrste of al, wherby we be planted  
in Chyiste, and disseuered from al vngodlye  
men, and ignorance of Chyiste. After thys

**Of good workes** fol lxxxii.  
it is necessarie to enstruct the people a right  
of good workes, chiefele after thys sorte.

**¶ Of good workes.**

That thys place may be more easely vnder-  
stande, it shall be conuenient to deuide  
it into these fyue questions.

**¶ The first.**

What workes are to be done.

**¶ The secunde.**

Howe they maye be done, seing that there  
is so greate weaknes of mannes nature, and  
so great lettes by Satan.

**¶ The thirde.**

Howe they may please God, beinge im-  
perfecte, and verie slender.

**¶ The fourth.**

Why we must do good workes, and a-  
uoyde euill.

**¶ The fyfth.**

Of the difference of synnes.

**¶ The first question.**

What good workes must be taught, and  
done?

**¶ The answer.**

Those that God hath commaunded in the  
ten commaundementes, & those that be conteined  
in the same after the interpretatiō. of Christ,  
and his Apostles. For we must take ryght  
good hede, that we deuple not worshyp-  
pings of God, and good workes wouthout  
the worde. Therfore Christe also saith.  
L.ii. They



### Of good workes.

They worshippe me in vayne w<sup>th</sup> the cō-  
ma<sup>n</sup>dementes of men. For God w<sup>l</sup> hat not  
onely fapth, but also al our good workes be  
limited w<sup>th</sup> hys worde, as with a sure rule,  
lest after the maner of the heathen we de-  
vise to our selues vayne imaginations, and  
workes of our owne, as it hath chaunced in  
ea' lunge vpon sapntes, in bowed pilgrima-  
ges to the bones of sapntes, in forbyddynge  
of mariage and suche l<sup>ke</sup>.

¶ The second question.

Howe maie good workes be done?

¶ Answer.

Mannes diligence kepeth outwarde  
discipline metely so so. But the commaun-  
dementes of God require also the inwarde  
workes of the herte, as the feare of God,  
fapth, loue towarde the cōmaundementes  
of God, true invocation, patience in troubles  
chastitie. & cet. And it is well knowne that  
mannes weakenes can in no wyle doe suche  
workes without Goddes hea'pe. There-  
fore God poureth hys spirite into the hertes  
of the Godlye, whych helpeth them, whiche  
gouerneth them newe l<sup>gh</sup>t, and strength, and  
this is a true exercise wherin God will haue  
vs to call vpon Christe, and to flie to hym,  
that he maie geue vs the holpe goste, and  
gude vs therw<sup>th</sup>, that we fall not. For it  
was an harde l<sup>gh</sup>tyng for Dauid not to fall  
into

**Of good workes. fol. lxxxiij**

into desperation, when he was driven out of his realme, and appeared to be cast away of God. Therefore he fled to prayer, as to an onely holde that was left, and he required to be stayed, and strengthened wth the holy goste, that he myghte call vpon God, and loke for the ende of the matter in patience.

Wherefore Christe saith, I will not leave you fatherles. Item the Lorde saith in Zacharie. I will poure vpon the house of Dauid the spirite of grace, and prayer, that is to saie, he giveth vs the holie goste, that we maye beleue vnfaignedly, that we be in the fauour of God, by whiche saith our mynde is steered by to invocation. For whē we knowledg that the mercie of God is present wth vs, we loke for helpe and comfort from him, and we submitt our selues to his wyl, etc. Therefore God byd not onely commaunde vs, what we shoulde do, but also he promyseth and offereth vs helpe to do the same. The cause why fewe men vnderstande thys thing, and considre it a right is the dissolute, and vnreligious lyfe, and great securitie that reigneth in the common people. For they fyght not agaynst synnes, but vtyerly folow all maner of lust, and fall into greate blyndnes of mynde, so that they knowe neither God, nor his workes in men. But they that lyue in the feare of God, and

John. xiiij.



Phili.iii.

**O**f good workes,  
call earnestly for thyne helpe, and hope of  
the holpe goste, haue true experyence howe  
presents, and effectuous his helpe is in afflic-  
tions. Wherfore it is right expedient for  
fearfull and weake myndes, whiche haue  
some begynnyng and desire of godlines, to  
considre diligently the saynge of. S. Paule,  
It is God that worketh in you both to will  
and to bypne to passe, accordynge to the  
good purpose of hys mynde, that is to saye,  
though he thou feeles thy selfe to be weake, ne-  
uertheles when thou goest aboute any good  
thyng in thy lyfe, accordynge vnto thy vo-  
cation, vnto the glorie of God, be of good  
comforte, and knowledge that God will  
helpe the in thy endeuoure and geue the  
hys holie spiryte, and good successe to thy  
worke.

**T**he thirde question.

Howe do good workes please God, se-  
inge that there remaineth euer in thyne fleshe  
so great weaknes in thy lyfe. For we all  
haue experyence daile, that there sticketh in  
vs as yet, muche doubtynge concerning God  
and hys worde distrust of hys presence, and  
helpe, inordinate motions, and carefulnesse  
of thy lyfe. Whiche woundes of mannes  
weaknes the sapntes feeles, to be so much the  
greuouser, as they more studie to remedye  
the, which thing Paul bewaileth of him selfe

Rom.vii.

**Of good workes. fol. lxxxiij.**

It is profitable that the people be often, and plapnely admonished of thys question. For a great parte of men be encombrd in two errours, Some be in perpetual doubt, being vncertaine whether their lpe, or workes please God, and lpe in an heathnische vngodlines. For they can not call vpon God, but they flee hys spghte. There is a herie great multitude of thys sorte amonge men. Wherfore thys heathnische blyndnesse of men muste be diligently reprovcd. Another erreure is arrogācy, & trust of our own rightuousnes and workes, as was the errour of that pharisee, who in the temple gloried of the keepng of the lawe, not perceyvinge his owne vncleanes, and synnes.

A double error & blyndnes of men

Luke. xviij.

Therefore that thys double erreur, and thys blyndnes mape be avoyded, we muste knowe that thre thinges are required herevnto, that good workes mape please God. First, that the mā hym selfe be acceptable to god, and be iustified frely for Chyestes sake,

Math. vi.

Secondly that it is requisite that a newe lpe folowe, and obedience towarde God, though it be vnperfecte, and though muche weakenes, and manie vices remayne in vs. Wherfore we must be taught to remēbre that it is ever vedeful to aske forgyuenes of synnes

As Christ taught vs al to pray to the father. For mā doeth forgyue vs oure dettes. For no man vnder

sufficiēte

liiij.

standeth



Is under the  
theire of god  
toward sinne  
Luke, xliii.

1. Peter. ii.

Howe good  
workes  
shoulde be  
done of fapth

Howe faith  
must be exerci  
sed in good  
workes.

### Of good workes

standeth sufficientlpe, howe greate the anger  
of God is agaynst the synne, vnto reconciler  
Christe dyd onelp fully perceiue it, when he  
saped. If they do thys in grene woode,  
what wyl they do in the drye? we muste not  
then extenuate, & diminish sinne.

Thirdey though this obediēce be weake  
yet we must determine that it pleased God  
in the reconciled for hys sonnes sake, as saint  
Petre exhorte to offre spirituell sacrifices  
acceptable vnto God throuwe Iesus Christ,  
as if he woulde sape not for theyr owne wor-  
thines, but for the Mediatours sake Christe  
our onelp high bihope euer makinge inter-  
cession for vs.

Thys is it that is wonte to be saped at  
other tynes that good workes ought to be  
done out of fapeth, hat is, that a man shoulde  
not wauer, doubtpnge whether hys life or  
workes please God but certapnelpe, deter-  
mine that he is acceptable to god for Christes  
sake as we haue often saped, and therfore  
that his workes beinge commaunded by the  
worde of God be acceptable vnto God for  
the same Christes sake, though they be weak  
and vnperfecte

Therfore fapth must be exercised in good  
workes two wapes. Firste that we beleue  
they please God. Secondly that we praye  
to God that for Christes sake he wyl healepe  
vs

**Of good workes . . . fol. lxxxv.**

As both to lyue godlie, and also to do those workes that shall profite the common lyfe of mē & that he wpll gpue thē good successe.

Nowe let euerie man conside wth hym selfe howe greate thys mercie of God is, and howe swete thys doctrine is. It seemeth a small worke when the mother bryngeth vp hyr chyl dren, gpyeth sucke, washeth them and doeth other thinges pertayninge to nurse, and whē she enstructeth them vnto the inuocation of God, and religion. But the chiefeſt worshipping of God resteth in these poyntes if they be done in fapth, that is, if the mother truste, that she is acceptable to God for Christes sake, and beleue that hyr doynges please God for the same mans sake if she call for hea lpe of God to the perfourmaunce of those thinges, that I sape he wpll prosper them and make thē hol some, finallpe that he wpl kepe and nourishe vp hyr infant, and gouerne his life in all thyn ges.

After thys sorte oure fapth must be exercised in all other busines and office of thys lyfe. Magistrates, and wariars be exercised wpth sundre daungers, troubles, and difficulties. Neuerthelesse if they execute thep2 of fice after thys maner, and wpth suche fapeth as we haue spoken of, all suche thyn ges be worshppppnges of God. Thys is no small consolation to a Godly mynde. And it is the  
true

After what  
sorte the  
workes of  
the godly are  
the honour  
of God.



**Of good workes**  
true, & prope doctrine of the Gospel, whiche  
Adame, Noe, Abraham, Jacob, Ioseph, Sa-  
muell, David, and Paule taught.

¶ The fourth question.

**Why are good workes to be done?**

**Answer.**

Firste because God hath commaunded  
them. All creatures serue God, and he made  
to obeye God. It is euident then, that seinge  
that man ought to shewe obedience vnto god  
Goddes commaundement is the firste and  
chiefest cause, why we shoulde do good wor-  
kes. And in as muche as God hath com-  
maunded good workes, it foloweth of the  
same cause, that they that exercise not them-  
selues in well workinge but continue in the  
contempt, of Goddes commaundementes,  
deserue everlastynge paynes. Howe be it  
God punisheth synne in thys lpe also wpth  
infinite miseries. Thys the is an other cause  
whiche oughte to steare vp oure myndes to  
worke well, that we fall not into everlastynge  
paynes. For so Paule sayeth. Erre not. Nei-  
ther adulterers, nor worshippers of Images,  
etc. shal possesse the kingdome of God. And  
They which do such thynge shal not possesse  
the kpngdome of God.

The thyrde cause of doynge good workes  
is verie necessarie, for that, that it is not possi-  
sible that a true sayeth and a certayne truste  
in

**I. Cozi. vi.**

**Gala. v.**

**Faith stan-  
deth not with  
an euill  
conscience.**

**Of good workes fol. lxxxvi.**

In Churche can stande wouthout perfecte con-  
uersion vnto God, or wouth spynnes, whiche  
are committed agaynst a mannes conscience.  
These thynges appeare playnely by the be-  
rie nature of fapeth. For fapeth is that assent  
to the Gospell, out of whiche there ariseth  
a sure confidence of Goddes mercie promi-  
sed for Churche sake. But such a trust can not  
stande wouth a purpose of synninge, where in  
there is a manifest comtempte of God and an  
vndoubted prouocation of Goddes wrath

By reason of thys spghtynge betwene **Rom. xiii.**  
fapeth, and synne, Paule sayed, that what so  
euer is not of fapeth, is synne, signifynge  
that the nature of fapeth is suche, that it byn-  
geth furth good frutes of it selfe. Wherfore  
when a manne synneth, as that is done by  
wronge confidence, so the truste in Churche  
is reiected, and grace, and eternall lyfe is caste  
awaye and mannes saluacion is past reme-  
dye, excepte he recouer a truste in Churche, and  
puttynge awaye all wronge assaunce, he  
wholly restore hym selfe into the obedience  
of God.

The large promises of Goddes rewarde **The promi-**  
ministre the forth cause of good workes. **ses of good**  
For it is the commaundement of God, that **and euil wor-**  
his moste ample promises shoulde be pra-  
ched to all the. As Paule sayeth, God lines **i. Timo. iii.**  
is profitable vnto all thynges, and hath a **pro.**



## Of good workes

prynciple of the present tyme, and of the tyme to come. And we shewed before that euill workes be punished with euerlastynge paynes, whiche yet often tymes haue they begunne in this tyme, as it appeareth in Saul, Achab, Iuda. So contrarie wise God requiteth, theyr workes, that repent wth eternall rewardes. Nowe be it this fundacion of our saluation standeth still, that is to say, the trust of euerlastynge tyme in Christ the Lorde, wherof we spake before, namely that we obtayne remission of synnes, & euerlastynge tyme thowt sayth for Christes sake and not for the worthines of our workes.

For this sentence standeth fast and sure in which the Lorde testifieth of him selfe.

John. vi.

This is the wyll of the father, that euery one that beleueth in the sonne, shall haue eternall tyme.

For though God thowt a merueilous purpose suffer his churche to be pressed grievously with the crosse in this tyme, and exercise it with great miseries, as shalbe sayed hereafter, yet forasmuche as he wyl be known to men in this tyme, and be magnified, he steareth up, preserveth, and defendeth the preachers of this Gospell, and also the hearers, as he promysed that this churche shoulde continue here vnto the ende of the world. Therefore for this purpose, that this church

Mal. iij.

**Of good workes. Folio. lxxviii.**

Church maye continue perpetualle, he dealeth forth sundrye gyftes of hys spirite, and he giveth to his sayntes that thowme good workes they deserue the encrease of vertues, accordyng to the worde of Christe, there shalbe gyven to hym that hath. And seeinge that in this life we haue neede of fede, peace, lawfull governaunce of the common weale, health, etc. God addeth these thynges also, and recompenseth the good workes of hys thyrtieth, & yet with this moderation, that neuertheles he holdeth still, his church vnder the crosse. Of this reward of good workes Christe speaketh. **Math. xxv.** True, and there shall be gyven vnto you. And **Esaie. lxvi.** He that walketh in rightuousnes, etc. shall dwell in an high, and therfore a sure place.

He shall not wante meate and drinke, hys eyes shall see the kyngdome in hys glorie. So though **Esaie, Hieremie, Daniell, and Paule** were pressed wth sundrye, and moste renowned afflictions, yet God after a meruefoulous sorte preserved them a greate whyle in lyfe, and ministered vnto them abundantly thynges necessarie for lyfe. And surely for this cause God promised vs corporall goodes, that beinge steared by thowme such promyses, we shoulde exercise sapeth, and muocation, and labour the more to be busie in good workes. When thou hearest then that

That the he  
lenens as  
deserue encrea  
se of vertue

**Math. xxv.**

**Luke. vi.**  
**Esaie. lxxviii.**

Wherefore  
God promi  
sed good thy  
nges corporal

God



### Of good workes.

God commaundeth the to geue almes, and addeath his promises, that he wpll geue the agayne fode, and other good thynges, Geue thyne almes liberally, and exercise thy faith therein, and confirme thy mynde, that it is God, that geueth the corne, a lypunge, and all good thynges, that mapntepneth the and thyne, and that he wpll recompence thy lyberallitpe shewed for hys sake. And whē thou considereste these thynges wpth faith, and halt afterwarde confirmed thys sentence of faith in thy mynde, thou muste exercise also the inuocation of God, and trustunge in hys promises, thou muste praye hym thorow Chyrste hys sonne, that as he hath promised he wpll geue the thynges necessarie for lyfe and mapntapne the, and thyne, and thou muste also wpth a sure hoppe loke for those thynges, whiche thou halte so prayed for of hym, nothynge doubtynge but that he wpll geue them to the, as farre as they maye be good for the in dede.

For if the mynde be so farre frome God, and so emptie of the truste of hys goodnes, that it can not so muche as aske, hope and loke for corporall goodes frome hym, neither exercise faith in askynge, and lokinge for those thynges frome hym suche, a mynde shal feelee muche lesse of desire, and hope of spiri-  
tually, and everlastynge goodes,

After what  
sort faieyth  
maye loke for  
the promised  
rewarde of  
good workes

Such

**Of good workes. Fol. lxxviii.**

Suche causes then of good workes muste  
be driuen into men dilp gently, that thep may  
be steared bp to worke well, and to auoyde  
euill workes. Whether haue we neede of a  
small fpyght in thys case, that we be ware of  
euill workes, and trauaple constantly in good  
workes. For the weaknes of nature doth not  
onely prouoke vs to euill workes but the de-  
uill sapeth in a wayte for vs, to driue vs there-  
unto wpth meruelous enginnes, as S. Peter  
sapeth that the deuill goeth aboute roaing  
lyke a Lion, and sekynge whome he maye de-  
uoure. And though these thynge seame so  
fithre to the that lacke the feare of God, which  
folowe thep: lustes without care, yet we haue  
experince by dailp exemples, that verie manie  
men are miserably driuen of the deuill into ho-  
rrible mischeuous actes, and so into temporall  
and euerlastinge punishmentes. For howe  
many doeth he sende headlinge into Idolatrie  
and most pernitiouse errours cōcernynge re-  
ligiō: Howe manie driueth he to bniuste mura-  
thers: Howe manpe leadeth he to abhominable,  
and incestuouse lecherie: Whypche euill  
thys thynge also is wonte to folowe, which  
is moste horrible of all, that synnes are pun-  
ished wpth synnes, wherebp greater mis-  
chies and abhominations sprynge forth.  
For howe greate, and howe horrible synnes  
folowed of the adulterie of Dauid. No  
synne

The exercise  
and decetes  
of Sathan.  
i. Peter. v.



## Of good workes.

sinne is alone, ther cleaue alwayes to one be-  
rie manie other. Wherfore the he alpe of god  
muste be called for continuallp, and wpth  
seruet wishes, & we our selues must liue in  
feare, and continuall care, whiche thping the  
Apostle comaundeth, worke your own health  
wth feare, and tremblp.

### The fyste question.

What difference is there of sinnes?

Thys question muste be handled, bpcause,  
as we haue sayed, sinne remapneth euer  
in sapntes, whyle they lyue here. There is a  
question the, what maner of syn that should  
be, that is euer founde in sapntes. For thys  
thpunge muste be wel declared, and we must  
make a difference betwene the sinnes, which  
the sapntes auopd not in thys lyfe, and those  
that stāde not with faith. Therfore we must  
knowe that there is a synne agaynst the consci-  
ence, that is to saye, whiche a man commit-  
teth wpllpnglp and knutpnglp. Thys in  
saintes hath no place. And if they committe  
anie suche synne, they caste awaye the grace  
of God and fayth, and depue the holy goste  
from them, and be no longer saintes, and ac-  
ceptable to god. The saynges of the holpe  
gost testifys thys thpunge clearelye. i. Cor. i.  
and Gala. v. They that do suche thpunges  
shal not possesse the kingdome of God. And  
My lytle chyldren let no man deceyue you,

Philip. ii.

Sinne a-  
gainst con-  
science.

i. Cor. vi.  
i. John. iii.

**Of good workes. fol. lxxxix**

he that doeth rightuousnes, is righteous, but  
 he that doeth spurre is of the deuill. Where-  
 fore Paule saith. The summe of the commaund- i. Timoth.  
 dement is loue out of a pure herte, a good con-  
 science, and sayeth not fapned. Item after-  
 warde, keepe sayeth, and a good conscience.  
 By these sentences it appeareth, that a good  
 conscience is requiset in men reconciled to god  
 Wherefore he that sinneth agaynst his con-  
 science he salleteth from grace, and rightuous-  
 nes. To this kynde of spurre wylfull igno-  
 rance pertaineth also, as the ignorance of  
 the heathen, and pharises was, whiche reie-  
 ted the Gospell preached of Christe, and of  
 the Apostle, and woulde be ignorant. And in  
 all tymes there be many suche men, whiche  
 wyl neyther heare of Christe the sauour, nor  
 knowe hym, and do playnely contemne the  
 voyce of God sendynge frome heauen.

This is my deare sonne heare hym. Suche  
 in our tyme are the Jewes, and the Maho-  
 meties, manie othe a moche the aduersaries  
 of the Gospell, whiche sayne that they vnder-  
 stande not the Gospell, whereas notwith-  
 standinge they wyl neither heare it, nor admit  
 it into their hertes.

Hitherto we haue spoken of the synnes of the  
 that continue not in the grace of God, but  
 in committinge suche synnes make them sel-  
 ues subiecte agayne to the wrath of God.

What man-  
 ner of synne



**Of good workes.**

both as yet  
remayne in  
the sapntes.

Roma. vii.

Neuerthelesse greate corruption of nature,  
weakenesse, and euill concupiscence, whereof  
manie naughtie affections springe continual-  
ly, remayne in them also that are in fauoure,  
and be reconciled. But whyle the sapntes re-  
siste those corrupte motions, and beseeke the  
heauenly father to forgeue them the same  
for Chyistes sake, beleupnge that this weak-  
nes & naughtie affections be pardoned to the  
for the same Chyistes sake they keepe still  
fayth, grace, and the holpe. So the they conti-  
nue ryghteous, acceptable to God, sapntes,  
and heires of euerlasting lyfe, as S. Paule  
teacheth excellently. Testifyng that no  
damnacion remayneth vnto them that be in  
Christ Jesu, which walke not after the flesh  
but after the spirite. The godlye muste be  
exercised wth thys fyghe, and so they shal  
well vnderstande the grace and victorie of  
Chyiste agaynst synne, and Satan, and they  
shal go forwarde in godlines, and in the  
gyftes of God. For the holpe gott is not gi-  
uen to the reconciled, to maintayne yole  
slouthfulnes, but that they shoulde fyghe  
wth a perpetuall battayle agaynst synne  
and Satayn, and that in suche a conflict  
they myghte feeke the helpe of the spirite.

1 Cor. vi.

Wherefore Paule sayeth.

We exhozte you that ye take not the  
grace of God in vayne,

**Of**

**C**Of the true, and rpght fol. lxxx  
signification of thys word e, sayeth.

**B**ecause we haue heretofore spoken  
muche of sayth in Christe, out of S  
Paule wherby as the Lorde hym  
selfe, and the whole scripture witness-  
seth, we obtayne remission of synnes, enheri-  
taunce amonge the sayntes, and euerlasting  
lyfe, the ministers muste remembre, and teach  
the people diligentlly, that thys iustifyinge  
sayeth is the worke of the holie goste in the  
chosen of God, wherby theyr myndes are  
so illumined and taught, that they certayne-  
ly assent to the Gospell of Christ, and there-  
fore to the whole scripture, and euerie worde  
of God, that a man out of the Gospell may  
knowe, and determine certaynly that God  
gouerneth hym remission of synnes, and euer-  
lastyng lyfe for the onely Mediatours sake  
Christe, that he is, and wyl be his God and  
father, and accompte hym for his sonne, and  
that he shal be inheriter of eternall life. Out  
of thys sayeth there springeth necessarily a  
true confidence in Christe, aloue of God  
and a desire to lyue after hys commaunde-  
mentes. All whiche thynges the holie goste  
worketh in them that beleue, thowoe who  
we are borne agayne, and be become a newe  
creature of God, made in Christe Iesu vnto  
good workes, whiche God prepared that  
we shoulde walke in them.

Eph. iii.

M. ii.

Ther.



## Of thys worde fapeth.

Therefore the ministers, as we haue sayd  
musste diligently teache the people, when they  
entreate of iustifyinge and sauynge fapeth,  
that thys lyuel, and workinge fapeth is  
vnderstanded, whiche we defined a litle before  
and not suche a fapeth, as maye be wpythout  
the loue of God, and wpythout good work-  
es. For suche one is not true fapeth, but as  
it were a dreaminge or rather a deade fapeth  
neither that we vnderstande a maimed fapeth  
as is in Satan, as was in Judas, and is in all  
them that despire of the mercie of God.

**That fapeth  
is named and  
take diuersely  
Historical  
fapeth.**

For this fapeth beleueth not the holpe Gos-  
pell, but onely parte of the Gospel, I meane  
that parte wherin God pronounceth the euer-  
lasting punishment of the diuel, and not that  
parte wherein he offereth hys grace to them,  
that beleue. For they that haue thys fapeth  
beleue that there is a God, that made and  
ruleth all thynges, that punisheth the inyll  
but they beleue not, that God wyl be mer-  
ciful vnto them, & for giue them theyr synnes  
freely for hys sonnes sake. Finally that we  
musste not vnderstande a temporall fapeth,  
where wpyth men beleue the whole Gospel  
in dede, but it is but for a tyme. For they re-  
ceyue the worde of God wpyth ioye, but whe  
affliction, and persecution chaungeth for the  
Gospel, they fall agayne, and theyr fapeth  
banishinge out of theyr myndes, the seede of  
God

**Temporall  
fapeth**

**Of the crosse fol. lxxxv.**

Goddess worde, though he it be spronge bp, is  
kiled, and drieth awape wpth the heate of per  
secution. Wherefore the preachers muste  
teache men diligentlly, that when they heare  
that we whiche beleue in Christe haue ever  
lastinge lyfe, that we be borne agayne thro  
rowe sapeth, that the children of God be ius  
tified and saued thoroowe sapeth, they muste  
understande, and consider that these thynges  
be spoken of true, and lyuely sapeth, whpche  
streareth bp in them that beleue, a sure truste  
of Goddes beniuolence, and of adoption vnto  
to everlastynge lyfe. And hereby breedeth in  
them, and enflameth and earnest, and feruent  
loue of God, and worketh also a perpetuall  
and effectuous studie of all holpnes, and sin  
cere, and serviceable loue towardes our neigh  
bours. Finally bringeth to passe, that they  
that beleue, gpyue them selues all together to  
the fulfyllinge of the lawe.

**Of the crosse, and afflictions.**

**V**hē this faieth is sincerely taught  
and learned, and preuaileth in the  
lyfe of the saintes, it can not be (god  
so orderinge, and finishinge the reu  
nge of hys) but the crosse, and affliction wyl  
blowe sincere doctrine and agodlye lyfe. For  
God wyllynge thoroowe hys secrete purpose  
to trye the sapeth of hys, and to dyspyue them  
cal for hys healpe, permitteth Satan to ex

**Whiche is  
the true faith**

**Satan is e  
nemy to the  
true & pure  
doctrine.**



And afflictions  
exercise them w<sup>th</sup> sundrie tentations, which  
is an enemy of pure doctrine, and christian  
l<sup>if</sup>e.

Wherefore whyle thys is permitted vnto  
h<sup>ym</sup>, he resisteth, and w<sup>ar</sup>reth agaynst  
good doctrine, and godly l<sup>if</sup>e w<sup>th</sup> all the  
crafte and myght that he can, and moueth  
gainste the same what so ever he hath in h<sup>is</sup>  
power. And he hath the whole world in h<sup>is</sup>  
power. Wherefore Christus calleth h<sup>ym</sup> the  
prince of the worlde.

John. xii.

If he be then the prince of the worlde  
what other thyng shal we loke for, the<sup>t</sup> that  
he w<sup>ill</sup> be agaynst vs w<sup>th</sup> all the worlde  
and w<sup>ill</sup> fyght agaynst pure doctrine and  
pure l<sup>if</sup>e. Of doctrine Christes worde testifieth.  
If they haue harde me, they w<sup>ill</sup>  
heare you also.

John. xv.

Satan doeth  
persecute the  
godly l<sup>if</sup>e.

ii. Timo. iii.

Howe greate  
the impietie &

If they haue persecuted me, they w<sup>ill</sup> per-  
secute you also. etc. And that they w<sup>ill</sup> per-  
secute a godly l<sup>if</sup>e Sapnt Paule teacheth.  
As manie as w<sup>ill</sup> l<sup>ou</sup>e godly in Christus  
shall suffer persecution.

It is then ryghte necessarie that the mi-  
nisters of the worde, teache, comforte, and  
strengthen the people w<sup>th</sup> all sapentia  
nes and diligence to beare the crosse, and  
learnre to ouer come aduersities w<sup>th</sup>  
patience.

For we maie heare euery where the  
god

godlye, and blasphemous wordes of men  
that be afflictions.

For when they are warned to arme their  
minde wpth patience, because that afflic-  
tions are sent of God, agaynste that the crie  
strepght wape, that they are not sente of  
God, but of Satan, and if thou wylte  
sape styll that God chastiseth them, whome  
he loueth they sape, they wylse that he  
woulde not loue them so muche.

blasphemy  
of men is  
thow lacke  
of sufferance  
in officon.

When anpe incommoditie, or aduersi-  
tye chaunceth to them vnloked for the cause  
wherof they can not attapne with theym fo  
lpshe reasonne, forth wpth they ascribe it  
to arte magike.

Whiche erroure, and supersticion is chie-  
fely in vplandishe men, and other rude fe-  
lowes. Thowowe whiche errour it cometh  
to passe that when they fall into anpe cala-  
mitie, they runne strepght wapes to wy-  
sardes, and wptches, they aske counsell of  
them, and beleue their spes, and for the  
mooste parte burthen them wpth iniuste  
suspicions, and falselye sclander them  
that be innocente.

Further also they embrace theyr enchaū-  
metes, & magike remedies, vsinge the aide of  
deuils, which is an horrible defection fro the  
true God, & a denyng of him, which surelye



### And affliction.

be greate and heinous sinnes, for reuenge  
aunce wherof the wrath of God, and many  
fest punishments are wonte to come vpon  
the vnfaithfull, as the Apostle wotnesseth.  
Therefore that we maye resist so greate wep-  
hednes, and abhominacion and that men  
maye be brought to haue true patience in the  
crosse, the preachers muste teache some what  
after this sorte of the crosse.

Firste, thought the deuill wpth his garde  
burne wpth an incredible hatred agaynst the  
godlye, and desireth exceedingly to hurte  
them by all meynes, and in what thyng so  
uer he can, in bodie, soule, goodes, sayme, as  
Peter testifieth, sayinge the deuill walketh a-  
bout, etc. Neuertheles this is certayne, that  
he can not once moue an heare of oure heade  
excepte God suffer hym so to do as Christe  
sayeth. Are not two sparowes solde for a far-  
thyng, and one of them falleth not vpon the  
earth wpthout your father. And the very lea-  
res of your heade are all numbred. The storie  
of Job witnesseth the same, whō Satan could  
not hurte, but by the permission of God, nei-  
ther in goodes, nor in die. For we are enui-  
ronned wpth manie thousandes of Angeles,  
whiche haue charge of vs, as the prophete E-  
liseus sayth to his lad. When the king of Si-  
ria commaunded the prophete to be takē. Da-  
uid wotnesseth that the same is gauen not

1. Peter. 5.  
Math. 10.

Satan can  
hurte no man  
but by the su-  
ferance of  
God.

The defence  
and helpe of  
the godly by  
angels.

Of the crosse.

fol. lxxxviii.

onelp to Eliseus, but also to al the Godly, <sup>11. Reg. 6.</sup> <sup>Psalm xxxviii</sup>  
 scapeinge. They that feare the Lorde, he com-  
 passeth them aboute, as it were wpth paulia-  
 ons, and the watchynge Angell kepeth them  
 safe. But where tentes be pitchid, there the  
 hole hoste must needes be present. So Christ  
 hym selfe sapeeth also of the ponge children.  
 Theyr Angelles se alwayes the face of my  
 father, whych is in heaven.

We may dayly see and feele thys defence,  
 garde and custodie of the Angels, if we wpll  
 turne onre myndes to the workes of God,  
 and considre them with the eyes of sapeth.

For howe manye newe enginnes deuileth  
 Sathā daily? What mischiues inuenteth he  
 thowoe wicked men, wherewith he yet pro-  
 fiteth nothing, so that we must nedes graunt  
 that God disapoynteth those deuises of Sa-  
 tan, and not anie wisdom of man. Where-  
 fore men muste be taughte diligentlpe that  
 what so euer good or euill chaunce to them  
 (speme onelp excepted) they beleue it chaun-  
 ceth to them from God, and hys prouidence  
 though it be done by the ministerie of Satan  
 and of the vngodlie

Secondly for asmoche as it is well kno-  
 wen that aduersitie commeth not by chaunce,  
 but by the permission, and determined pur-  
 pose of God, we ought not to doubt, but  
 that it chaunceth to vs for good, and that

Whatsoeuer  
 good or euill  
 doth chaunce  
 to the godly  
 the same is  
 done by gods  
 prou-  
 dence who so  
 euer be the  
 minister

such



## And affliction

**All affliction  
doth exsite the  
godly.**

**Heb. xii.  
1 Cor. xi.**

**Rom. viii.**

**In afflictions  
we do learne  
to vnderstand  
the worde of  
god rpght  
Luke. xiiii.**

**Rom. xii.**

Such thynges be as spynes of Goddes bent  
violence and not of hys wraath as the Epistle  
to the Hebrues. Whp sonne neglecte not the  
correction of God nor saynte thou whē thou  
arte rebuked of hpm, for whom the Lorde lo-  
ueth hpm he correcteth etc. Saynte Paule  
sayeth the same thyng.

When we are chastised, we are corrected  
of the Lorde that we be not condemned with  
this worlde. We knowe that to thē that loue  
God, all thynges worke for good, to them  
I saye whiche be called accordynge to hys  
determined will.

Thyrdly they muste be taught that the  
crosse and afflictions be a schole, wherein we  
are wel nourished, and instructed of the will  
of God. For Christ e sayeth, He that beareth  
not hys crosse & foloweth me can not be in p  
disciple. For we ought not to acknowledge  
any other master vpon earth. If then we can  
not be his disciples, excepte we take our cross  
vpon vs, we can not learne of him the things  
that pertain to oure saluation, wpythout the  
crosse and affliction.

Wherefore Saynte Paule exhorteth vs al  
so to geue oure bodies a spuel sacrifice, to be  
hpylled wpyth the crosse, and that we shoulde  
trie what the good wpyll of God is etc. For  
we learne manye thynges vndre the crosse,  
and afflictions, whiche it skilleth vs to knowe  
vnto

Of the crosse. Fol. lxxxviii.

unto oure saluation. Of al which neuerthe-  
les the summe, and ende is to acknowlege  
the good and fatherly wpll of God towarde  
vs. But we wpll reherse some of these thyn-  
ges. Some vnder the crosse acknowlege  
theyr weaknes and spynes, whpch otherwise  
they woulde not haue founde in them selues,  
as Job. For when he had a whyle kept and  
shewed patience vnto God, at the last being  
broken, and overcome wpth the most gre-  
uous calamities, wherwpth the Lorde exer-  
cesed hym, he cursed the dape of hys natiui-  
tie, and murmured agaynst God, whpche  
faute he woulde neuer haue thought to haue  
bene in him without the crosse.

In the crosse then we feele, how much euil  
hangereth pet in vs, the secrete vices of oure  
herte, and naughtie concupiscence of oure na-  
ture is brought forth, & disclosed vnto vs.  
Wherefore they whiche are impatient in tri-  
bulations, whpche be discouraged, or moued  
wpth some kynde of reuengepnce, or flee to  
euill craftes, and remedies of deuylls, or a-  
bout the confession of the name of Christe  
slpde backe, and abiure the Gospel, or do  
some thynge vngodlye, and vntowthpe of  
christian profession, suche men maye learne  
thowtwe theyr fall, that they do not pet true-  
ly beleue God. For suche falles are vndoub-  
ted frutes of infidelitie, and they proue those  
men

Affliction  
doth teach vs  
our owne in-  
firmities.

That we  
fall soe in  
unbelefe th  
to we afflic



And affliction,  
men whiche so fall to distruste God, and to  
despise of hys goodnes and helpe, and that  
they truste in them selues, and in other crea-  
tures, yea in wotchcraftes, and more ouer in  
the deuill hym selfe. They then who be  
pynge tried wth the crosse fynde that there  
hangerh in them greate wretchednes, whiche  
they knewe not before, and that they were  
counterfaytes, and emptie of true fayeth,  
ought to be agast, and to quake at this theyr  
vngodlynesse, and to be moued with earnest  
repentaunce, and to fle wth all theyr herte,  
vnto Christe who maye deliuer them from  
thys Infidelitie, and geue the strange sayth  
etc. For God sendeth suche miseries, and tri-  
bulations for thys purpose, that in them me-  
myght beholde trie, and acknowlege them  
selues as in a glasse. For whyle they be in  
prosperitie, they lye careless, they run not  
to God they neglecte to heare hys worde,  
they call not vpon God, they thynke that  
they knowe hym, and haue all thynge that  
they neede.

Some other vnder the crosse call theyr sin-  
nes passed, to remembraunce, & wepgh them  
are called worthele at length, and lament them, and  
come to true trulpy repente of them. For while they haue  
remembraunce all thynge at pleasure, for the molte parte  
of our synnes they neglecte theyr synnes, they despise the  
wrath of God & thynke it not to be so muche  
as they heare it to be preached.

**Of the crosse.**

**fol. xxxv.**

But when the crosse, and affliction cometh  
vpon them, they myndes is aflight, it cōside-  
reth not that the thynges which it suffereth  
be the scourges of Goddes wrath, it feareth  
leste God wyl shewe hym selfe hereafter a  
rigoziouse Judge, and a reuenger of wicked  
actes, and not a gentle father. The man con-  
sidereth in thys chastispyng of God all hys  
synnes wherby he deserued the punishmētes  
a greate whyle before, wherby he nowe suffe-  
reth, he wepeth them worthelp at the laste  
and condemneth hym selfe, and sayeth woth  
hym selfe in thys, and that sinne, I well de-  
serued thys correction of God.

If then true repentaunce come into hys  
mynde and if he flee to the mercie of God in  
Christ, he is healped also with grace. For  
God therefore sendeth vs afflictions that we  
shoulde acknoweledge our synnes, that we  
shoulde condemne oure selues and turne to  
the Lorde as Paule monisheth sayeing for  
thys cause, that is to saye, because, pee cele-  
brate the supper of the Lorde, vnworthelp,  
and not religiously, there be manpe weake  
and feeble amonge you, and manpe a sleepe,  
and he addeth, if we had Judged oure selues  
that is to saye, if we had repented our synnes  
and amended our lyfe we shoulde not be iud-  
ged, that is, we shoulde not be subiected to so  
manie euils. But when we Judge not oure  
selues

**i. Cor. xi.**



## And affliction

selues, God iudgeth and chastiseth vs not w<sup>th</sup> an enimouse but w<sup>th</sup> a beneuolente, and fatherlye mynde, that he maye put vs in remembraunce of our synnes, and call vs agayne to repentaunce, and thys it is that he sauyeth afterwarde: But when we be iudged of God we be corrected, that we be not condemned w<sup>th</sup> this worlde. Such then learne in the crosse bountuousnes, & the fatherlye wil of God in that, that they knowe that God w<sup>ll</sup> not the death of a synner, but rather that he be conuerted and l<sup>ue</sup>, as Ezechiell testifieth. Whereunto he driueth euen w<sup>th</sup> hys scourges.

**Ezech. xliii.**

In affliction the vnmesurable goodnes of God doth appear more clerely in vs.

Other in the crosse acknowledge not their synnes onely, or not chiefly, as men haue obtained remission therof, and wh<sup>ch</sup> synnes be couered by the mercie of God: but they gette muche more knoweledge, of the mercie and exceedynge goodnes of God, as he that was borne blinde. Of whom when the disciples had moued a questian, whether he or hys parentes had synned, that he shoulde be borne blinde, Jesus answered, neither hath thys man synned nor hys parentes, but that the worke of God, maye be made manifeste in hym etc.

**John. xliii.**

Of this sorte be the afflictions of them, whiche haue somewhat profited the ch<sup>ristia</sup>n religion. For God is much redier to geue & to heale, then we to aske it, wh<sup>ch</sup>e thyng appeareth

**Of the crosse. fol. lxxxvi.**

reth evidently by thys, that he steareth vs by  
wpyth so manie hys preceptes, and promi-  
ses to praye to hym selfe, promising also that  
he wyl geue vs what so euer we aske in the  
name of **Christe hys sonne**. Therfore that  
we maye acknowledge thys hys so bounti- **John. xliii.**  
ous, and verie fatherlye loue towarde vs,  
he layeth a crosse vpon vs, wherein he con-  
strayneth vs to call vpon hym, that hearinge  
vs, and deliueringe from euils, and heaping  
benefittes vpon vs he maye declare his good  
wyl towarde vs, and moue vs to loue hym  
agayne and to magnifie hym, accordinge to  
the sentence of the **Psal.** Call vpon me in the  
daye of trouble, and I wyl deliuer the, and  
thou shalt glorifie me. Thys waie the crosse  
is easelie suffered, and becometh pleasaunte.  
For who woulde not be blinde for a whyle  
if he knewe that hys syght shoulde be resto-  
red to hym sone after by the handes of **Christ**  
hym selfe, and also inwarde syght wpyth the  
outwarde. Who woulde not wyllyngly exile, and  
persecution wpyth **Dauid**, if he knewe that he  
shoulde be marueylously deliuerde by **God**  
and that he shoulde be extolled to sanctifie  
hys name and dilate hys kyngdome. Who  
woulde not chouse to be troubled, and despi-  
red wpyth **Job**, if he knewe that at length, he  
shoulde be pronounced ryghteous by the  
iudgement of the diuine maiesty it selfe, and  
that



### And affliction.

that he shoulde recover hys former dignitie  
pea and more to boeth in temporal, and euer-  
lastyng goodes. But we must be as certain  
of the healpe of God and deliuerance, as  
Dauid, Job, and other were, whose exam-  
ples the scripture setteth before vs, so that  
we call vpon God wpth true fapth. Where-  
fore the people must be often warned here-  
of by the ministers that by thys meane fapth  
and the inuocation of God, beyng now  
wel nigh quenched may be rased vp againe  
and florish.

Afflictio bring-  
ge h a peculi-  
er glad god-  
reioysinge.

Acte. v.

There be some also whiche whyle they  
are afflicted learned the peculiar loue of God  
towards them and gette glorie enen in the  
crosse, as the Apostles in the Act. When they  
were beaten wpth rodde for the name of  
Christe, and confession of the Gospell went  
from the counsell reioysinge that they were  
compted worthe to be spifullie handeled  
for hys names sake. Therefore it must be as-  
cribed to the peculiare goodnes of god wher-  
he Judgeth vs worthe to be troubled for his  
names sake, for yf we suffre wpth hym, we  
shall also be glorified wpth hym, as Paule  
wytnesseth. Surely it was a greate benefitte  
& great glorie to the apostles that they had so  
greate fapth, and loue to promote the kyng-  
dome of God, that they thought they ought  
to reioyse, and to glorie in trouble & despite.

Rom. viii.

Christ

Of the crosse fol. lxxxviii.

which they suffered for the name of Christ where  
of undoubtedly they took great consolation.  
Therefore christians must ever labour to  
get such perfection, which we read that many  
martyrs attained, men, women, children, young &  
old, learned, & unlearned so that we may once  
say with Paul. Be it far from me that I glory,  
saying in the crosse of our Lord Jesus Christ,  
etc. In this place it shall pertain to the preachers  
to arme the people against the errors of the  
Anabaptists, which contend that no crosse  
availeth to health, saying that, that is layed  
upon us for our sakes sake, and for the confession  
of Christ, neither will they acknowledge any to be  
a christian man, who hath not this crosse, that he  
suffer persecution for the confession of Christ. Whose  
error is like the error of the donatists as  
St. Augustine witnesseth, who compelled  
men even against their wills to kill  
themselves who also save themselves with  
their own hands.

Therefore the preachers must teach the people  
the kinds of afflictions, and of the crosse. For when we suffer persecution for  
the confession of Christ, and for righteousness,  
which affliction, & crosse is most healthful  
and most to be wished for according to the  
saying of Christ. Blessed be they that suffer  
persecution for righteousness sake, etc.

Math. 5.

R. l.

The



### And affliction.

The seconde kinde of tribulatio is, when  
by God correcteth vs for sinne, and calleth  
vs agayne vnto repentance, as by diseases,  
povertie, hylgre, pestilence. etc. In these if we  
shewe patience to God, and obey hys wpll  
and seeke his grace in Christe, being so pricke  
d with true repentance of synnes, and  
earnest fapth, thys shalbe a pleasaunt sacri-  
fice vnto God, whiche thynge is toucheth  
in the parable. Of the great banckette to  
whiche the bydden gastes refused, to come,  
and the pooze, lame, blynd. etc. were brought,  
and compelled to come.

The thirde kinde of the crosse is, when  
malefactours are punished for their wicked  
actes, as be murtherers, adulterers, theues,  
robbers. Thys kinde of tribulation becometh  
not christian men. Wherefore we must  
take diligent hede, that we be not troubled  
thys waye, as wicked, and euill doers.  
Let none of you be afflicted as a murtherer,  
as a thefe. etc. But if anye man be troubled  
as a christian, let hym not be ashamed, but  
glorifye God in thys behalfe. But if anye  
suche thynge chaunce, and if some heynous  
act be committed, the person muste not des-  
paire therfore, but he muste acknowledge  
that he is punished for his deservyng. Where-  
fore he muste haue patience, and praye for  
forgyvenes, and so thys crosse though he it be  
brought

Luke. xiii.

i. Peter. iii.

That our  
crosse deser-  
ueth thoro we  
oure wicked-  
nes is also ac-  
cepted of god

brought vpon vs thoro we oure wicked actes becometh holie, & acceptable to God, as we may se in the these, who on the crosse ocknowledged, and called vpon Christ.

Here the preachers shall also warne diligently, that it is not in oure choyse to lay the crosse vpon vs, as we liste, but that euery man muste beare that crosse, whiche God layeth vpon hym, accordyng to the sanynge of Christe, he that wyl be my disciple let him take vp his owne crosse, not Christes crosse, or Petres, or Pauls, but hys owne. Therefore lette euery man be contented wth hys owne crosse, onely lette him beware that he pull not a crosse vpon hym selfe wth hys owne wicked dedes. The onely exemple of John the Euangelist proueth sufficientely that it is not necessarye that euery man be exercised wth the crosse, for the confession of sayth. For thys mā though he were right deare vnto Christe, yet he dyed a naturall death and in extreme age, and was not put to death for the confession of sayth, as the moste parte of the other Apostles, were.

Furthermore thys thynge also muste be taught about thys place, that it is not onely profitable, but also necessarye that we be troubled in thys life, and exercised wth sundry aduersities, by reason ofoure naughtye fleshe, and olde Adam, to whiche it is ned-

That no man maye at hys pleasure chouse his crosse but must beare that whiche God layeth on him.

Afflictions necessarye to the olde Adam to auoyd synne.



## And affliction

shall to be repressed, and tamed with the crosse  
as meate and drinke be needfull for the bo-  
die. For our olde man in prosperitie for the  
mooste parte wareth riotous, and insolent,  
forgetteth God, and looseth the bridell to al-  
lustes, and mischives, as Moyses testifieth.  
The beloved was batted, and kicked, he was  
batted, and made fatte, and lest God hys  
maker and departed from God hys health.  
Wherefore Solomon prayeth. Neither po-  
uertie, nor riches geue me, leste I be ynge fil-  
led denpe the and sape who is the Lorde etc.  
To auoid these so greate euyls, the crosse  
is surely necessarie, so that if God sape hys  
no peculiar crosse we muste humble, and  
chastise our flesh oure selues, as Paule wrote  
of hys selfe. I chastise my bodpe and bringe  
it into bondage etc. For the olde man  
must needs be mortified and perishe if the  
newe shalbe renued. And this the holy Gost  
worketh in vs chiefly by the lawe and afflic-  
tion, wherewith we are moued, & nurtured  
to vnderstande the lawe. Wherefore in bap-  
tisme we submit oure selues to the crosse  
and in death, accordynge to the sayeing of  
Paule, As manpe of vs as be baptised into  
Christe, are baptised into hys death etc. And  
a litle after we knowe that oure olde man is  
crucified wth hys in that the bodie of synne  
myght be abolishe, that hereafter we serue  
not

**Pro. xxx.**

**i. Cor. ix.**

A certayne  
chastisemente  
& discipline ne-  
cessarie to the  
fleshe.

**Rom. vi.**

In baptisme  
we haue sur-  
rendred oure  
selues to the

**Of the crosse fol. lxxxix**

not spurne, that is to saie, that God hath sette  
 us forth an ensample in Christe, in whom we  
 shoulde learne that oure olde man muste die  
 and that therfore he is ever subiecte to the  
 crosse, for he that is deade, saith Paule, is  
 iustified from spurne. Therfore as necessarie  
 as it is that oure olde manne dye and cease  
 from spurnes, so necessarie is the crosse wth  
 out whiche the olde man can neither be ta-  
 med nor mortified.

Besides thys profite and necessitie of the  
 crosse, the dignitie also, and glorie of the same  
 crosse muste be diligently commended to the  
 people. For God woulde haue hys owne  
 sonne, in whom he had delpte, as he testifieth  
 wth a voice from heauen, to be exalted by  
 the crosse and death, and to be crowned with  
 glorie and honoure. If then the sonne of  
 God suffered so horrible thynge, and tho-  
 rowe the crosse entred into glorie, the disci-  
 ple is not greater, nor oughte to be in better  
 case, then the maister. Wherefore though  
 there were non other profite in the crosse,  
 yet for thys cause onelp we oughte to suffre  
 it, paciently and gladely, that we maye be  
 made lyke vnto Christe. For seynge that  
 Christe was ryght deare, and acceptable vnto  
 God thorow obedience of the crosse, the  
 fathers wpll was, that all whiche shoulde be  
 glorified wth hym, shoulde suffre with hym

crosse and all  
 afflictions

Math. iii.

Hebre. ii.

Therow a  
 afflictions we  
 attaine to our  
 glorie with  
 Christe



Roma.viii.

That oure  
crosse is plan  
ted in Chryste  
Rom.vi.

Acte.ix.  
Luz.i.

ii. Timo.

Rom.viii.

And affliction

as Paule sayeth. Whome he kniwe afore  
hande the same he preordined lyke the I  
mage of his sonne. etc.

And a litle after. And if we be chldren.  
then be we heires, heires I saye of God, and  
cohepyres wpth Chryste, if we suffer wpth  
hym, that we maye be glorified wpth hym.  
oure affliction also is playnted in the passi  
on of Chryste, for thow we baptisme we ere  
graste into hys deatch. So that we maye  
knowe certapnely that oure crosse and suf  
feringe please God, as the passion of hys  
sonne pleased hym.

For he is our he d & we are his mēbres, wher  
fore afflictions are come to boeth. For which  
cause it was sayed to Paule persecutinge the  
christians, Saul Saul why persecutest thou  
me. Wherfore if the heade it selfe were sub  
iecte to afflictions the mēbres must also be sub  
iecte to the same as Paul witnesseth I reioise  
in my tribulations for pou. etc. The crosse  
thē is an entraunce to glorie and life, as Paul  
sayeth. This is a sure sainge if we be deade  
wpth hym, we shal liue with him, if we suf  
fer we shal repgne with hym. etc. Neither  
is oure tribulation at anye tyme equal with  
the greatnes of glorie, accord ing to the say  
ing of Paul, I cōpte that the affliions of this  
present world are not equal with the glorie,  
whiche shalbe reueyled towarde us.

Heineg

Seinge then that euery crosse is from  
God and Satan wpth the whole worlde  
can not hurte one heare of oure heade wpth  
out the wpll of our father, men oughte to be  
warned diligetly, that in trouble they turne  
not their eyes so muche vpon the malpce of  
Satan, and wicked men, as to the good will  
and fatherly affection of God whiche afflic-  
teth vs for thys purpose, that we maie re-  
knowledge our synnes, and weakenes, that  
we may be moued to true, and hole some re-  
pentance of our sinnes, and driuen to seeke  
grace in Christe, and that we maie go for-  
warde in all godlines, fapth, inuocation, and  
magnifyng of Goddes name, mortifyng  
the fleshe, and ever more fully facionpge  
our selues to the Image of Christe, that be-  
inge dayle more and more werie and full of  
thys lyfe, we maie more gredely desyre the  
lyfe to come, and soue after enioye it plentu-  
ously, and regne wpth Christe in everla-  
stynge glorie.

If these thynges shalbe prynced in men  
diligently, and commended vnto them, they  
shall be easely retayned, that they be not dis-  
couraged in aduersities, that some fall not  
into impatiencie, some fle to vngodlye apdes  
agaynst afflictions, but haueing their mindes  
stablisshed wpth the trust of Goddes good-  
nes, they shall gladly submitte them selues.



Math. xi.  
i. Cor. x.

### And affliction.

to the poke of the Lorde, and shal fynde rest  
to thep<sup>r</sup> soules. Chietely seynge that we  
haue this consolation that God is fapth  
full who wyl not suffre vs to be tempted  
aboue that, that we be able to beare, pea  
wth tentation he shal make awape out that  
we maie suffre. Besydes this we haue an  
healpe and mooste presente councell ordeyned  
of God in all maner of persecutions, as a  
gapnst the Deupll hym selfe, we haue the  
Lordes worde, agapnst violent and wicked  
men, we haue officers ordeyned of God, a  
gapnst diseases we haue sundrie remedies  
and the arte of phisike. Finally agapnst all  
these together we haue a myghty weapon,  
the praper of fapeth: Wherefore ther is no  
cause why we shoulde aske healpe of Satan  
in aduersitie, or of magike, or of other which  
serue the deupll, and not God, as all they  
be that labour to seduce vs or to driue vs  
from the obedience of God. Wherefore lette  
vs vse the saied remedies comended of God  
agapnst the euylles that bere vs, and lette vs  
vse them accordyng to the worde of God  
wth a good, and simple conscience, and if  
God wyl not strepght wape take our afflic  
tions from vs, by those remedies, whiche he  
hym selfe hath ordeyned and apointed to  
put awape such euyls, let vs suffre styll the  
hande of the Lorde with a contented mynde  
and

**O**f the church of God . fol. l. i.  
and neuertheless let vs aske cōsolacion, and  
healpe of hym wpth cōtinuall, and faruent  
praier & thoro w our Lorde Iesus Christ, our  
onely Sauour. Vndoubtedly at length he  
shall turne all our aduersities to our health,  
and profite both present, and to come.

**O**f the church of God.

**T**he visible church of God in this  
life, is a compaign of persons trulie  
beleupnge the worde of God, deli-  
uered vnto vs by Christ, and the  
Apostles, & of personnes borne aga-  
in the holpe gooste. In whiche compa-  
nye manie abyde in thys lyfe not borne a-  
gayne, haupng synnes agaynst the con-  
science, and yet cōsentpng in doctrine, and true  
vse of the sacramentes. As in Pauls tyme  
there were at Corinthe, and in othyr places  
amonge christians, both godlie men hauing  
the holp gooste, and also some that spinned  
agaynst the conscience, whiche neuerthe-  
les spake not agaynst the true doctrine, and  
rpyght vse of the sacramentes, but toke them  
wth other in the congregation. And it is  
receyued by custome, that the godlye be cal-  
led the quicke mēbres of the church and the  
vngodly, the churches deade mēbres. These  
men whyle they be not excommunicated,  
may execute ecclesiasticall offices in teaching  
and ministringe the sacramentes, neither shall  
they

That the  
church of  
Christe is the  
true beleuers  
amongest whō  
are mingled  
manie vngod-  
ly not true be-  
leuers

The worde  
of god & also  
the sacramēts  
are of strenght  
& efficacie  
not withstan-  
ding the vn-



**Of the church of God,**  
they: ungodlines hurt the godlines of them  
whiche vse thir ministerie wouthout allo-  
wpage of they: ungodlines.

All be it then that the congregacions, and  
ministers of the same ought to take diligent  
hede, that unworthy men be not receiued to  
the holpe ministerie, and if they be receiued  
that as sone as they: ungodlines is spied,  
they be remoued from the same agayne, ne-  
uertheles of what meane sorte so euer they  
be that minister in holie thynges, whyle the  
congregation suffereth them, they to whom  
they minister the sacramentes of Christ must  
neuer regarde the personne, or worthynes of  
the ministres, but the commaundement, and  
promise of Christe in the holie ministrie.

For the Lorde maketh those thynges which  
he hym selfe hath ordeined in his church, to  
be effectuous vnto the health of hys, though  
the ministers be neuer so unworthy, and he  
requireth that the sapeth of hys people be  
grounded vpon his worde, and not vpon the  
worthynesse of the ministers. Therefore  
Christe sapeth he that heareth you, heareth  
me, that is to say, it is my worde, and it wor-  
keth thorow me, the sapeth of myne muste  
leane hereupon, and not vpon the vertue, and  
worthynes of the ministers.

For this cause he compareth the church  
to a fishers net, wherewith good, and euil fi-  
shes

Of the church of God. Fol. Cii.

They are taken. And he testifieth that the evil muste not be severed from the good before the later daye. The church muste be exercised here, and warre vnder the crosse not onely against flesh, and blood, but also against the diuill hym selfe, some of the members therof, as it were sturppage and gnuenage place, some beynge quite ouerthrowen, and some recueryng them selues agayne, and renewinge the spghte. And though manie in the church shall gve place to Satan, and to the flesh, and shall be oppressed of these enemies, yet euer some members of the congregation must stande, and overcome, some tyme more, and somtyme fewer.

Math. xiii.

There be ever  
some true &  
liuely members  
of the church  
vpon earth

Wherefore there shall euer be some visible congregation on the earth, as Christ hym selfe promisseth. So I am wpth you vnto the ende of the worlde. And I haue made thys couenaunt wpth them, saith the Lorde, my spirite, whiche is vpon the and the wordes, whiche I haue putte in thp mouthe shall not departe frome thp mouthe, nor frome the mouthe of thp sede, saith the Lorde, frome vnto everlastinge.

Math the last  
Eia. xlix.

Where the  
church of  
Christ maye  
be certayne  
ly found.

Thys sentence teacheth what the church is, and that it shall endure ever. And it is a great consolation to holde both partes, that we maye be sure, that God hath not cast away whole mankynde, but that he will  
ever



**Of the church of God**  
euer heare, and save vs. But where wpll he  
do thys thynge? Answer. Not amonge the  
heathen, or desperate Jewes. or Mahomet-  
tistes, or obstinate aduersaries of Chylte  
but amonge the onely, whiche heare, retayne  
and beleue the worde, whiche the heauenly  
father hath putte in the mouth of the Pro-  
phetes, and of his sonne, and call vpon hym  
accordynge to his moste ample promises.

Thys consolacion taken out of the doctrine  
concernynge the congregation is diligently  
to be considered, and printed depely into our  
myndes, and therfore the preachers muste  
often rehearse these thynge to the people.

Furthermoze that grosse and pernicious  
errour of the Donatistes, and Anabaptistes  
muste be reproued, who called the people  
from the word of God, and the sacramentes,  
to the person of the ministers, denyng the  
ministry to be effectuous, who had synnes  
agaynst conscience. How be it this is the co-  
maundement of God, in the callynge of by-  
shoppes, and ministers, that suche ministers  
be chosen for the congregations, as be not re-  
proueable. And if while they be in theyr mi-  
nisterie they fall into wycked actes, that they  
be remoued from the same agayne, accord-  
ynge to the ordre, whiche the Lorde hath ap-  
pointed wherof we wpll speake hereafter.  
In the meane whyle, as I sayed, we muste  
euer

**O**f the church of God, fol. Ciii.  
euer haue regarde to the commaundement  
of God in the worde, and the sacramentes,  
and not to the person of the ministers. For  
we speake here of the visibie church, where  
in good, and badde be mengled togpther in  
thys lyfe. And god made mankinde for this  
purpose, that there myght be some amonge  
whom he myght be knowen, whiche should  
call vpon him, and magnifie hym. And there-  
fore also he sent his sonne oure Lorde Jesus  
Christe, and in hym he hath opened the exce-  
dinge ryches of his grace towarde vs, that  
they myghte be vnfolded and distributed a-  
monge vs, wherby many myght be saued.

And because that these workes of Goddes  
goodnes muste be manifeste in the worlde,  
there muste needes be a visibie church that  
is to saie, suche a companie, in whiche thys  
wyl of God towarde me is preached, and  
celebrated. Therefore the Psalm saith of  
suche a visibie church: Theyr sounde went  
into all the worlde.

It is necessa-  
re that the  
church be al-  
waie visibie.

Psalm xlviii.

But that the church maye be knowen  
and discerned from other polities and peo-  
ple, it hath certayne propre signes, namelpe  
these that folowe. The first signe is true do-  
ctrine deliuered to the church in the Gospel,  
by Christe, and the Apostles after a true  
vnderstanding. The seconde is the true and  
lawfull vse of the sacramentes which Christ  
ordained



Of the vnitie and concord  
ordained. The thirde sygne is confession of  
godly doctrine, whiche is made boeth in cal-  
lyng upon God, and receyvinge the commu-  
nion, and discipline of Christ wth the sain-  
tes, and also in professynge and mapntey-  
nyng the Gospel when neede is amonge  
them, whiche be wthout the church.

Of the vnitie and concord of the  
church

**A**ll be it that the church in manie  
thynges be vnlke the politike or-  
ders of the worlde, (for it is sub-  
iecte vnto the crosse) yet it is like in  
that poynte, that is principall, and best in all  
comen weales, that is to save in grete vni-  
tie, and coniunction of the membres amonge  
them selues. And the coniunction, and vnitie  
of the church consisteth in three pointes chief-  
ly. The fyrste is a consente in the doctrine  
the Gospel, and true vnderstandynge of  
the same, whiche seynge that the Jewes, Ma-  
hometistes, heretikes, and aduersaries of the  
Gospel haue not, they be not the membres  
of the church, though the Jewes, and Ma-  
hometistes glorie muche, that they worshippe  
the true God, and manie of them lve well  
and honestelpe. For it is certayne that  
they are not of the people of God, and ther-  
fore that they be caste away from God, and  
damned for ever, as manie as blaspheme the  
sonne

That the con-  
sent of doc-  
trine is neces-  
sary to the v-  
nitie of the  
church.

Who be not  
of the church

**Of the church**      fol. Ciii.

sonne of God our saviour, and professe open  
ly that they acknowledge hym not, nor re-  
ceiue hys doctrine delivered to the church  
by Christe, and his Apostles. Therfore they  
be the enemies of God, and subiected to eter-  
nall damnation. For it is written. **John. 5.**  
Who so-  
uer honoreth not the sonne, honoreth not the  
father who sent hym

In lyke maner though heretikes and per-  
secutours of the Gospel, retayne some arti-  
cles of the evangelicall doctrine, and boaste  
them selues to be christians, and manye of  
them lyue honestly, and excell in vertues of  
the outwarde lyfe, yet they be not membres  
of the church. For the sentence is sure and  
certaine, he that blasphemeth the holpe Gost  
it shall not forgeuen him in this worlde, nor  
in the worlde to come. For to blaspheme the  
holpe Goste, is to speake euill of the alow-  
ed trueth, whiche was reueled by the holpe  
Goste, and the ministerie of the Apostles.  
Euerie one that traungresseth, & tarieth not  
in the doctrine of Christ hath not God. **So ii. Jho. 1.**  
if anie man preache a Gospel to you besyde  
that, that ye haue receiued, be he accursed.  
Hereof it maye be knowne also that they be  
none of the church of Christe, that followe  
straunge doctrine, because that suche haue  
partely heathenise opinions of the diuine na-  
ture as Manicheus, who sayned that  
there

**Whi heri-  
tikes condem-  
ned be not  
membres of the  
church.**



**O**f the church of God  
there were two Goddes, one good and other  
euill, boeth eternall and partely they haue  
Jewish errours of the sonne of God, and  
the holpe Goste, as Samosatenis and suche  
lyke, Neither is it obscure that they pertaine  
not to the church of Christe whiche wth  
drawe from Christe the Lorde, the glorie of  
a Mediatour, assignynge the remission of  
synnes to the deservynge of workes, and  
devisyng peculiar workes or worshippings  
of God. The same thyng do they, whiche  
denie originall synne, and seeke Justice thro  
rothe theyr owne worthynes, whych take a  
way proprietye of goodes, whiche condemne  
officers, and Judgements ordeyned by the  
commandemente of God as the Anabap  
tistes do, these fellowes pynch from Christ,  
and from the holpe Gost, which holpe Goste  
rebuketh originall synne, and ordeyneth, and  
defendeth politike ordres. Wherof it appea  
reth that suche be not the true membres of  
the church because that either they refuse  
all together the doctrine of the Apostles, or  
mangle some articles of the same, interpre  
tyng them agaynst the vniuersall consent  
of the true fapth.

The seconde thyng required to the vni  
tie of the church is concord concerninge  
the ryght vse of those sacramentes, whiche  
Christe instituted,

Th

Of the unitie & cōcord fol. C. b.

The third is obedience towardes the ministerie of the Gospell in all those thynges for whiche we haue the commaundementes of God, I meane that the people heare the worde of God, of the ministers of the Gospell, whiche be lawefullp called, and teache sincerelp. Item that they receiue the Sacramentes of them, and obey them, if thoue the authoritie, and iurisdiction of the churche ordeyned of Christe, they be warned, rebuked, and punished for their synnes or excommunicated. For the ministers must be necessarely obeyed in those thinges, which are cōmaunded in the Gospell. He that heareth you, heareth me etc. Obey them that be your gouerners, for they watche for your soules, as men that shall gyue accompte of theyr office. &c. But the fapethfull ministers suffer persecucion of the open aduersaries of the Gospell, and the administration by it selfe, is ful of greate difficulties, cares and miseries. Wherefore it is a greate crosse, if there be added vnto it a rrogante behauiour, and contempte of their hearers.

So contrarie wple it is a greate consolation, and disburtheninge of their labours, and paynes, when their heares obeye them in the Lorde and declare a thankfull mynde for theyr labours, and cares. Which thinge maketh also for thys purpose, that the cōsent

Luke. x.  
Heb. xiii.

Do

of



## Of the church

of the whole church be mainteyned, that the doctrine of Christe be sette forth more, and more. Finally that the offices of loue be busely exercised, and that the instauration of the whole church go well forwarde. As contrary wyle where there is contempte, and stubbornesse of the subiectes, the holie record of the people of God is drawen a sundre. the doctrine of the Gospell is obscured, and corrupted, inutual offices of edification are hindred, and manie other offices springe vp, and the wilde behauour of manie increaseth.

That the bodie of the church consisteth in those things which in the Gospell are geue[n]e hir in commaundement.

Therefore that the church of the Lorde maye be mainteyned and growe fourth he commaunded hym selfe, that necessarie obedience shoulde be shewed to the ministers of congregations in those thynges whiche be committed vnto them in the Gospell. For they must exercise the authoritie of Christe, and not their owne. Wherefore of them selues they haue no ryght to commaunde anye thinge to the people of Christ, neither ought the people to obey them, if they do so. For christian men can obey no man in those thynges, whiche be agaynst God, as all those thynges be, whiche are ordeyned and enacted concernynge religion not by the commaundement of Christe. But whyle the pastours require, and enioine those thynges for whiche they haue the commaundemente of Christe, they

Of the vnitie and concord fol. Cvi,  
thep that in thys case refuse to obepe, caste of  
the yoke of Chyste, Paule with a greate spi-  
rite exhorteth to thys concord of the churche  
and agreynge together of the membres of  
Chyste amonge them selues, boeth in other  
places, and also in the Epistle to the Ephe.

Therefore, I whpche am a prisoner of the  
Lorde exhorte pou that pou so walke, as it  
becomneth the vocation, wherewith ye are  
called with al submission, and mekenes with  
softnesse of mynde, sufferynge one an other  
thorowpe loue, labourynge to keepe the vni-  
tie of spirite by the bonde of peace, Dure bo-  
die, and spirite, etc.

But it is manifest that Paule calleth that  
the vnitie of the spirite in thys place, that is  
in the true doctrine of Chyste, and in the o-  
bedience of the commaundementes of God  
for the holpe Godte worketh this vnitie in  
them whpche beleue, and thys vnitie of spi-  
rite byngeth, and preserveth the true peace,  
and edification of the churche.

And the maner and ordre of chosynge or  
callynge the ministers of the congregation,  
whiche the holpe Godte hath apointed in the  
scriptures, maketh for the preservacion of this  
vnitie. for as, S. Paule sayth Chyste ascen-  
dinge up on high ledde captivitie captives,  
and gaue gyftes vnto men, prophetes, Apo-  
stles, sheaders, and teachers.

Ephe. iiii.

Ephe. iiii.

The ordinar  
vocation of  
the churche &  
ministers,



**Locacion of  
the church  
ministers.**

### **Of the church.**

And though Christe hym selfe, as the apostle witnesseth, doth chose and appoynte ministers to hys church, yet he doeth the same for the moste parte by the worke, and ministerie of his church. To whiche church he hath comaunded to bringe up, and to teach perpetuallie some vnto thys ministrie, who beinge furnished for the same ministerie, muste be called, and appointed by lawefull chosynge, and triale. Wherefore there hath remapened euer in the church a maner to bringe up, and frame some to the holpe offices of the church, and also to receiue them when they be brought up, and furnished, and to ordeyne them, when they be fitte for that purpose.

**Ephe. iiii.  
1. Timo. iii.  
Tit. i.**

**It cometh be  
the church  
spyt to bring  
up and in-  
struct her mi-  
nisters and**

And thys ordinaunce muste be euer religiously kepte that the church maie euer be edified by mete teachers and curates, as the Apostle teacheth diligently, and commendeth to the Ephe. And this must be one of the principall charges of the bps hoppers, that euer some be brought up, and taught, and afterwarde also chosen and ordeyned beyng tyed to execute the same religiously, as the Apostle prescribed to hys Timothe, and Tite, and it was enacted, and renewed afterwarde by the decrees, and canons of many counselles.

**Of**

Of christian praper. fol. C. vii.

**T**hus Christian praper helpeth also verie muche to the conseruation, maputynng, and encreasng of godlines as we warned before.

afterwarde  
to chose them  
when they  
be tried,

For thow we it we muste aske, and receiue what euere we like for of God by fapeth. But this exercise also of religion is waxen so colde, pea is so quenched almoste, that scarcelp any know howe to prape trulpe, and christianlye. In the begynnng of the church the studie of praiping so florished that not a fewe miracles were done by praper, wherof we haue manie examples. Neither should the strength of praper be any thynge lesse now, if we wold applpe it, studiously, and wpth true fapth. Therfore that the diligence of praper maie be restored againe, it shall be the ministres dutie, to exhorde the people vnto it diligently, and to instruct them of the same after this sorte.

The efficacy  
or strength of  
praper.

As forasmuche as it can not be, that any man shall prape truely, and earnestly excepte some daunger, or necessitie of lyfe driue hym thereto, the preacher shall labour diligentely to set before the peoples eyes the necessitie of praiping by reason of the euyles and daungers, whiche hange ouer all men, & ought to driue euery man to prap earnestly.

Two kyndes of euyles, and daungers moue vs to prape, The one kynde is manie

Two kyndes  
of prayers to



## Of chriſtian prayer

feſt, the other is ſecrete To the firſte, as all men knowe diſeaſes pertaine, and pouertie perſecution, infamie, hatred, warre, peſtilence, death, heresies, and what ſo euer be openly hurtfull, whether they be corporally, or ſpiritual

The bodely  
neceſſitie of  
prayer.

And though all men do feelee, and take greuouſly theſe euilles, yet there be fewe, that ſo take them, and be ſo greued for them as they ſhoulde, and as the religion of Chriſte requireth, that is to ſay, as theſe ſuccours of God, & puniſhmentes of their ſinnes whiche they ſhoulde labour to auoid with true repentaunce and ſayeth. Therfore the preachers muſte teache and warne the people diligently, that all theſe euilles happen thorow the wrath of God agaynſte ſinnes, that in the ſame, they maye learne to conſider not onely their daunger, and grieve, but muche more the anger of God. And further what damages, what deſtruction of bodie and ſoule, and of al honeſtie xpleth vpon the ſame, that ſo the people maye be ſteared vnto religions, and feruent prayer.

Secret dangers  
whiche  
conſtrayne  
vs to praye.

The ſecrete dangers to whiche we be ſubiecte, are the ſnares that Satan layeth for vs by all occasions, ſeeking the deſtruction of bodie ſoule, goodes, & name. Whiche ſnares we coulde neuer eſcape, excepte God of his vnumeſurable merce, and loue ſhould

Deo

**D** christian praper. fol. C. viii.

defende vs by his angelles. Other tyme he  
woulde easely take awaye oure lyfe with his  
benemous bzeath, in some plases he woulde  
steare by robberies, and murthers in other  
tempestes, in other warres: he woulde take  
froume some men their mynde wpth horrible  
visions, he woulde leade some out of thep  
waye into unknowen places, he woulde  
throw some froume thep horses, some froume  
steiars, some into waters. Some shoulde be  
killed with the fal of an house, some shoulde  
be tome of wylde beastes. Some shoulde be  
infected, or lese thep lyfe wpth venemous  
beastes. In some places he woulde sette hou  
ses on fyre, in some he woulde droune all, he  
woulde cause some to kyll them selues, he  
woulde dzyue some out of thep wytes, he  
woulde furnishe some wpth euyl crastes to  
hurte other mennes lyfe, and goodes, as we  
se done wpth sundrye enchainmentes. In  
other plases he woulde ouerthrowe disci  
pune, and honestie wpth all kyndes of mis  
chieues. In some places he woulde fyll ma  
ried fokes and householders wpth hatred,  
brawlenges, benignes, and murthers. In  
some plases he woulde trouble comō weales  
wpth greate commotions, and sedicions. He  
woulde gyue some men witte and mynde to  
deprave the scripturs, and to corrupt civile  
lawes. He woulde tang le some wpth plea

Diuers sna  
resq many de  
ceites of Satā

D. iiii. sures,



### Of chriſtian prayer

ſures, and deſtroye the ſame in bodie, and ſoule. He woulde ſo oppreſſe ſome with perſecutions, that he woulde drawe them frome godlpnes to a careles, impenitent, & Epicu- reous lpe, that he woulde drive ſome having committed grevous offences vnto deſpera- tion. Some tyme he woulde trouble the church wth ſore flanders, and ſome time (counterfaytynge an Angell of lpghte) he woulde bringe in falſe doctrine and noſon examples of lpe. Some tymes he woulde ſteare vp heresies, and Idolatries. Briefely there ſhoulde be nothinge in all the worlde, ſafe from his malice, and violence, whiche he woulde not depaue, corrup, and deſtroye, he woulde ſpell all the worlde wth calamities, ſinnes, death, & all miſchiefe, and except that God did breake, and lette his tirannie. For he is the prince of the worlde, meruep- lous myghtie, which beareth rule in the aire. And he worketh in the vnſaythfull, ſo that it is not harde for hym to ſowe ſuch rerours and offences, where wth euen the choſen myght be brought to deſtruction if it were poſſible. As we maie well ſe in Job, neither wante we lpe examples in theſe daies, wher wth God admoniſheth vs boeth of the dan- ger, whiche hangeth ouer vs thowwe the malice of Satan, and alſo of his protection wherebp he diſapoynteth Satans purpo- ſes

Ephe. ii.

Job.

**Of churillian praper. Jul. l. ix.**

ses, that we shoulde euer prape for thys hys  
defence, and acknowledge it wpth thankes  
gpyunge. But the comen people knoweth  
not sufficientlp the inwarde, and secrete peril  
les, and therfore whā the worlde is quit, thei  
liue wpythout care, and prape nothing at all.  
Wherfore the preachers shal declare these  
daungers diligentlp, that they maie learne  
how manie, & necessarie causes thete be, that  
oughte euer to feare and driue men to prape  
and to leaue of that carnal carelesnes.

Secondlp the preachers shall not the pro  
mises of God, which are sette fourth euerie  
where in the scripture, wherein God promi  
seth that he wpll turne awape suche perils,  
and deliuer vs, when we be fallen into them  
And thep shal commend the same to the peo  
ple diligentlp, when occasion shal serue, that  
they maie learne to loke vpon them religi  
ously in thep2 praiers, and to rapse vp thep  
mpudes there wpyth vnto a sure truste to ob  
taine Goddes healpe. ffor that praper may  
be harde, it muste nedes be done in fapeth,  
and in the name of Chyste, as Chyste him  
selfe warneth, what so euer ye aske in my  
name beleupnge, ye shail receiue it.

Item, what so euer ye shall aske the fa  
ther in my name, he shall gpyue it pou.

Therfore that we maie beleue that oure  
praper is harde we must nedes haue Gods  
worde

The promi  
ses whiche do  
stier vp to  
prape muste  
be propounded  
to the people.

Math. xx.

John. xvi.



## Of chriſtian prayer

What it is to  
prayer in the  
name of  
Chriſte.

worde, and promiſe, whiche we maie beleeve  
for otherwiſe it ſhoulde be a falſe truſt and  
vngodlines, if we ſhoulde leane onely vpon our  
owne iudgement, and perſuacion. A promiſe  
then out of the worde of God, where vpon  
oure prayer may leane, is neceſſarie without  
the whiche we can in no wiſe praye truly,  
neither yet be harde. But theſe thinges muſte  
alſo be added, that it be done in the name of  
Chriſt. And that we do, not onely when we  
praye with theſe wordes, we beſeeche the fa-  
ther almighty God thorow Jeſus Chriſte  
thy ſonne our Lord, but alſo when we praye  
onely for thoſe thinges, whiche Chriſte com-  
maunded vs to praye for, ſo that after theſe  
ſorte we maie praye truly, O Lord God  
heauēly father we come not to praye vnto the  
thorow our owne truſt or confidence, but by  
the institution, and commaundement of thy  
only be gotten ſonne of whom we haue this  
ſentence, and promiſe, that thou wilt heare  
vs for his ſake. Neither do we praye, tru-  
ſtinge in our worthnes, or in our merites  
for we know that we haue deſerued nothing  
ſauinge wrath, and puniſhement, but in the  
name of thy ſonne, that thou wilt heare vs  
for his ſake and merite. Theſe is to praye  
truly in the name of Chriſt neither can it be,  
but that we ſhall be heard, as often as we  
praye with ſuche aminde and ſuche aſſure con-  
fidence

**Of christian praper. fol. C.x.**

fidence, as John witnesseth. This is the trust that we haue towards God, that if we shall aske a thinge accordinge to his wil, he heareth vs. etc. Therefore the preachers shall declare to the people diligently, what a greate spynne doubtinge in praper is. For seinge that our praiser hath the promise of God layed before it, it followeth, that he whiche doubteth whether he be hearde or no, doubteth alio whether God be true, whether he performe the thinge, that he promyseth. And there can be no greater shame done to God, then if we doubt whether he be true. And therefore the praper of a man that doubteth can obtaine no thinge, as James teacheth. He that doubteth is like the waues of the sea, which be tossed wth the wyndes. Let not a doubting man thinke, that he shall receiue any thinge of the Lorde. A man that wauereth in all his dedes can do no thing wth a quiete conscience.

In the meane whyle the preachers muste loke hereunto, that they gentily handle the weake consciences of the godlye, which stagger in the promises of God, and they that healepe theyr weaknes wth some good consolation, teachinge that Christe wll mercifully beare theyr weaknes for a season, as he beare the weakenes of his disciples to whom euen after his resurrection he vnbrayded vnto, belife wth muche softnes. But they shall  
ex

i. Jon. 5.

Howe greatesinne it is to doubt in praper.

Luke. xxi.



## Of christian prayer

**Luke. xxiij.**

exhorte them to praye thus constantly w<sup>th</sup> the disciples, **Lorde encrease our sapeth.**

**It is the com  
maundemēte  
of god that  
we praye.**

**Math. vii.  
John. xvi.**

**Luke. xviij.**

**psal. l.**

Thirddly they shall teache the people, that  
God hath comāunded vs, that what so ever  
good thynges we lacke, we shoulde aske the  
of hym, and also that he w<sup>ll</sup> remoue the e-  
uils that oppressed vs. Aske, saith Christ, and  
ye shal receiue. Jte. Aske, and ye shall receiue  
that your ioye maye be full. He teacheth vs  
with an apte similitude, that we muste praye  
euer and without ceasinge. The Lord requi-  
reth the same thinge in the begininge of the  
ten commaundementes when he sayth, I am  
the Lord thy God, thou shalt not haue  
straunge Goddes before me, sanctifie my  
name. For he that acknoweledgeth the Lord  
hys God, that is to saye such one as onely  
gouerneth al good thynges, and he that putteth  
aswape all euill, and he that setteth his truste  
in no creature besydes the Lord, and there-  
fore desireth w<sup>th</sup> all his herte, all his soule  
and all his strength to sanctifie, extoll, and  
glorifie the name of the Lord, this mā must  
needes aske all thynges of God, and require  
healpe of him agaynste all euils, and praye  
and magnifie hym for the same, accordynge  
to the psal. Call vpon me in the daye of  
tribulacion, and I w<sup>ll</sup> deliuer the and thou  
shalt glorifie me. Wherefore as he sinneth  
agaynste the lawe, whoe honoreth not hys

parentes, whoe commiteth these, lyeth, and offendeth agaynste other commaundementes, so they synne ryghte greuouly, and agaynste the principalle commaundementes, of the lawe, that call not vpon God in theyr doinges, neyther aske of hym, what thynge so euer they neede, wherether it be cor- porall, or spiritual.

And that thys synne maye be more easely auoyded it is a christian, and godlie ord- nance, that chyl- dren be diligent- ly instructed and accustomed to praper, and that a fourme, maner, and ordre of prayinge be ap- pointed vnto them when, where howe ofte and what they ought to pray. Not that this thynge be made by a lawe, whereby theyr con- sciences maye be entangled in superstition, but onely that theyr myndes maye be indu- ced, and accustomed to praye, whome also it is couenient to allure to praye wth chyl- dishe entisementes and gyftes. For what so euer is brought into custome in pouth, the same cleaueth faste in all ages, wherether it be good, or bad. Againe thynge not accusto- med, are learned wth greate difficultie in olde age, though they be ryghte profitable, and good, and though we greatly desire to haue the vse of the same. But to them that feare God, and let much by his commaun- dementes, there is nothynge harde. Lette the

After what maner chil- dren must be taught to praye.



## Of christian praper

ministers then admonish the parentes, that they also healte them therein, that children maye be instructed and accustomed to praper from thep: chylhode, chiefely when they go to bedde, when they rple, when they come to the table and go from the same, in the temple, when the tyme requireth not to herken to the readynge of the holpe scripture, or sermons, or when they muste spnge wpth the congregation. It shall be good also for the confirmation of Godpnes in them, to accustome them to prape alwayes, when they by be alone, or to call to their myndes some parte of the holpe scripture, or some workes of God. For it is incredible howe manpe and greuous euyls maye be auoyded if idelnesse and those thep: wanton, and wanderpnge thoughtes when they are alone, be restrayned wpth Godly prapers, or holy meditations. And God commaunded by Moyses also suche an institution, and exercise of chyldezen sapinge. These wordes, whiche I commaunde the thys daie, shalbe in thyne herte, and thou shalt declare them, and print them in, and runse vpon them sittepnge in thyne house, and walkpnge in thy iornepe, goynge to bedde, and rpspnge. And that we myghte haue no cause of excuse, either that we haue no leasure by reason of oure busynesse, or that we can not learne howe wee should

Deut. vi.

That al prapers must be learned out

Of christian praper fol. C. xii.

shoulde prape, Christe hym selfe hathe, not onely warned vs that we neede not so manie wordes, but he also hath sette before vs a moste apte, shorte and easie fourme of prapinge whiche we cal the Lordes praper, where in he hath briesly comprehended what so euer we maie prape for, so that we learne truely to vnderstande, and weigh it. And howe it ought to be vnderstanded, and pondered the preachers maie teache out of oure institutio if they haue not a more commodious waye them selues.

of the praiser  
the Lord pre  
scribed by  
Christe.

A shorte exposition of the Lordes praper.

**A**nd thys is a summe of those thinges, that oughte to be considered in thys fourme of prapinge. First we muste marke the fūdation of Godlie praper whiche, is the truste of fatherlye beniuolence, whereof the Lorde warned vs in thys, that he commaunded to call God father, thought we be miserable sinners. Thys truste before all thinges must be confirmed tho' oure sapeth in oure Lorde Iesus Christe, that we maie determine, that God is a father to vs also, and that he wyl denpe no fatherlye thynge to vs, beynge nowe hys chyldren for Chasties sake hys onely begotten sonne, amonge manye brithern, in whom he hath receyued vs into fauour beynge disinherited.



**Of the Lordes praye.**

herited, and calle awape for synne, and hath begotten vs agayne, and appointed vs into his sonnes, and made vs partakers, & heires of eternall lyfe. Wherefore accordinge to his fatherlie loue towardes vs, he wyl suffer hym selfe to be entreated, if we shall pray in the name of his sonne, as he hym selfe hath commaunded vs. He made mencion of the heauens, that we shoulde remember, that for asmuche as we are now lifted vp into heauenly thynges in Christe, we ought to aske heauenly thynges, and to thynke vpon the same. Wherefore, in thynges that we praye for, or woulde haue taken awape of God, he hath prescribed this order, that oure wyshees for spirituall thynges shoulde go before our wyshees for bodely thynges.

For first, he teacheth vs to praye, that the name of God be sanctified, that is to say: that the name of God the eternal power of God wisdom and godlines, diuine maiestie, God himselfe in Christ the Lord may be preached glorified, acknowledged, called vpon, & magnified, among our selues, and in all the world thorow manifest, sincere, and constant confession, & preaching of the Gospel openly, and pryncely, wth al meenes wordes and dedes.

**Math. 6.**

The seconde wyshe is that at this preaching of Gods name, his kingdome come dayly to vs, and to all called to the same more might

A short exposition fol. C. xii

mightelp, and aboundantelp, that is to say  
that the heauenly father will poure vpon vs  
euermore plentifully, the spirite of his sonne,  
who maye bange to passe, that a iuste, and  
pure ministration of religion, and dispensa-  
tion of the worde, sacramentes, & holpe lear-  
nyng maye flourish and preuaile amonge vs  
and euery where, all they whiche beleue in  
hys name beynge ioyned together, and co-  
pled as it were membris into his bodie, so  
that thys selte same bodie, maye be repaired  
and augmented, boeth in numbze of the that  
pertain to the church, and also in encrease of  
their Godlines, which be alredy come to the  
churche, by euery man that liueth in Christ  
specially by the holp ministerie of the church

But because synne dwellynge in vs, & of-  
fences comminge from without, hindze this  
woke of the holp Gospe, that though we be  
in the church in the kynngdome of Christ, and  
therin be dayly instructed to Godlynes, yet  
we go slowly forwarde in the same, he dyd  
well to adde the thyrde petition, wherewith  
we praye that Goddes wyll be done in vs,  
whiche pet spue in the earth, and be depres-  
sed wth the grosse lomppe of the bodie, as  
it is done in heauen by the holpe spirites be-  
ynge deliuered from this burden of the flesh  
& these lettes of the world, with like prompt-  
nes and studie, whether we must do, or suffe

The explica-  
tion of the .iii.  
petition.



The opening of the  
iii. petition.

Of the Lorde's prayer  
for any thyng for the name of Christe.

And because that as longe as we be here  
we haue neede of meate, and drinke, and o-  
ther necessaries of this lyfe, as prosperous  
health, and good administration of the com-  
mon weale, in the fourth petition we desyre  
this also, vnder the name of dayly breade:  
that we maye the better, and more commodi-  
ously sanctifie the name of God, promote  
his kingdome and go forwarde in the same  
wyth all godlynes. We are commaunded to  
aske these necessaries of lyfe dayly that we  
maye confide, that they be not layed vp in  
oure storehouses, but in the prouidence of  
God, and that they be euer ministred vnto  
vs of the free beniuolence of God, and not  
gotten by oure industrie or strengthe, howe  
be it euerie man ought to iopue his indu-  
strie, and labour to this bountifullnes of  
God, accordynge to the worde of God. He  
addeth oure and dayly breade epiousion, that  
is to saye, that, whiche the instant, and pre-  
sente vse of lyfe requireth that he maye teache  
vs, that in these bodilie thynges we oughte  
to aske nor gette no more, then the neede of  
our life requireth, to promote the kingdome  
of Christe in our neighbours, and moreouer  
that we shoulde acknowlege that measure  
of this oure neede, that the heauenly father  
hath limited, and not that oure vnumera-  
ble

A shoate exposition      fol. C. xiii  
ble desire appointeth, to whom it pertaineth  
alone to meate out to vs hys chldren oure  
portion, that we maye thinke that to be oure  
brende, and not doubt but that it shall suf-  
fice vs abundantly to liue well, and God-  
lie that the heauens father shall geue vs,  
what so euer it be.

In these partes then of thys fourme of  
prayinge, the Lorde hath taught vs, what  
good thynges we must praye for of the hea-  
uenly father both spirituall, and temporall.  
Afterwarde he teacheth to praye for the re-  
mouinge of euils namely our misdoedes and  
spines, whiche we euer committe, and the  
punishmētes that we owe to goddes Justice  
for the same. Wherefore he taught vs to  
praye: For geue vs oure dettes. For we do  
neuer oure dutie so religiously in those thyng-  
es, which God hath commaunded, but that  
yet we owe a greate deale more vnto the full  
obedience of Gods lawe. Nowe we do not  
onely runne into those dettes of the lawe not  
fulfilled, and heape baptye more and more  
but also we committe manie thynges playn-  
ly agaynst the lawe, for which we are endet-  
ted to God of greuous punishments. And  
we can paye neither of these two kyndes of  
dettes. For we do not onely neuer satisfie the  
lawe, whereby we runne in newe dettes of  
the lawe not fulfilled, but also often tymes

The open-  
ynge of the  
v. petition



**O**f the Lordes prayer  
we committe manye thynges agaynste the  
lawe of God, wherby we runne into infi-  
nite dettes of punishmentes. Wherfore the  
Lorde taught vs to flee ouer to the mercie  
of the heauenlye father thorow hym selfe  
(for we muste praye for all these thynges in  
hys name) and to desyre forgiuenesse of oure  
dettes, and he addeth no condition of satisfi-  
fing. For the Lorde alone hath satisfied for  
oure synnes, and he geueth vs that satisfacti-  
on, when we committe oure selues vnto him.  
But he woulde haue vs to professe, that we  
wyl forgiue all the dettes that oure neigh-  
bours maye owe vnto vs, either bycause a-  
gaynste humanitie they haue done vs wrong  
or because they haue not done thei-  
r duetye towards vs, and he wyl that this thinge be  
surely performed.

**The opening  
of the .vi. pe-  
tition.**

For seynge that God in al his comman-  
dementes, prescribeth ouer to oure thynges  
vnto vs, whiche pertain to our safety, and  
felicitie, he made thes the summe of pre-  
ceptes, that we loue, and he alpe one an other  
wyth a sincer herte, and perpetuall beniuo-  
lence, and he requireth verie straitely that fro  
the herte we forgiue one an other mutual of-  
fences, whiche euermore happen thorow the  
naughtines and weakenes of our nature, and  
that we studie one to overcome an o-  
thers wronge wyth benefites, and refer the  
reuer

revengeance to hym, and praye that he will remitte the same to them that hurte vs. We wpll haue suche a sure and perpetuall benivolence to growe amonge vs, and to be confirmed wpth all kyndes of gentilnes. Moreover because noman can aske of the heauenlye father forgiveness of hys dettes, except he humble him selfe all together vnder his hāde and vtterly peldc him selfe to hys commaundementes, the Lorde hath well prescribed in this fourme of prayinge, that we should professe before the heauenlye father, that we forgive our bretherne what soener dueties or punishmentes, they myght seme to be endetted for vnto vs, in that place of prayer, wher we praye vnto hym to forgive vs oure dettes whych we owe vnto hym infinite, either for oure obedience whiche we haue not fullie performed, or for the punishmentes that we deserve, boeth for neglcttynge oure dueties, and also for the despitfull wronges that we do to hys maiestie, committynge so many thynges agaynst the dutie that we owe him.

Which our dettes if we ryghtly acknowledge, as we must needs acknoweledge the if we aske forgiveness of them wpth all our herte, we shall not doubt, but that the wronges that oure neighbours do vs, be the fatherly chastismente of God muche genteler then we haue deserved, and that they shalbe



**O**f the Lordes prayer  
also an hollesome remedie for vs agaynst  
spynnes. For whiche causes it shall be easie  
for vs earnestly to forgeue oure neighbours  
all offences.

Therefore the preachers shall admonishe  
the people wth singulare diligence about  
thys place ( As we forgeue ) that it is not  
suche a maner of forgeupage, as though  
we dyd aske of God that he woulde so for-  
geue vs oure spynnes as we forgeue, but that  
it is a profession of forgeuenesse, whiche we  
also make to oure betters, before the heauen-  
lye father as we require of him to forgeue vs  
oure dettes, as if we shoulde saie, O heauen-  
lye father, forgeue vs oure dettes, as for vs  
we gladely remitte, and forgeue all them,  
that maie leme to owe vs anye thynge. For  
we acknowledge that we suffre so greuous  
thynge of no bodie but that we haue deser-  
ued muche worse, and therfore we beare the  
gladely, and forgeue them wth all our her-  
tes that haue done vs anye harme.

But because it is not mough that God  
forgeue vs oure spynnes, and the paynes that  
we haue deserued for them, but also it is ne-  
cessarie that we be kepte by hym, that Satan  
draue vs not afterwarde to synne thowte  
sundry tentations, the Lorde hath added an  
other petition for the remouynge of euylles,  
leade vs not into tentation, that is, suffre not

**Of abuse in prayer. fol. Cxvi.**

Satan do drawe vs by any outward, or inward tentacions from thy faith, and obedience, but deliuer vs from thys wicked craftie enemye of oure saluacion, that he preuaile not agaynste vs in anye thyng. The preachers shall teache in these places that there be innumerable tentacions, and whiche we can not ouer come excepte we be holpen of God. For Satan tempteth vs wpythin, and without, he ministereth naughtie deuises to oure myndes and steareth by fithie desires in oure hertes.

Wpythin he is busie about vs wpyth false doctrine, and hypocrisie of lpe, he prouoketh vs to spyne thoroowe the naughtie actes of other folke, he labourerh to dyspue vs frome the faith, and zeale of God with innumerable calamities. And in permytinge these thynges vnto Satan, God tempteth, and tryeth vs, that is to say, he sheweth vs howe weake we be yet in faith, and dyspueh vs to seeke healpe in Chryste, as we haue declared more largely before in the Chaptre of the crosse.

But Satan goeth aboute thoroowe these tentacions to seduce vs, or drawe vs awaie from all truste in God, and studie of religion.

Wherefore we must alwaie praye, that God leade vs not into tentacions, that is to saye, that he suffer vs not to be caste headlonge, to specke, and to be drowned in them, but that he wpll deliuer vs frome the tentator, that we



### Of the abuse in prayer.

we maie continewe in the tapeth, and obedience of hym.

The worde Aine added in thende ought to warne vs, that we doubt not, but that God wil certapnly perfourme these thinges whiche we haue praied for after this fourme for hys sonnes sake, and that to mapnteyne and set forth his kingdome, glorie, & power. Therefore thys sentence also is well added for thynne is the kyngdome, the power and the glorie for euer, and euer. Take for the rest in oure institution.

### Of the abuse in prayer.

The fyrst abuse in praier

**T**hep shall also reprove diligentlpe the abuse, and vngodlpnes, whypche is crepte into prayer, and thep shall studie to plucke it bp discretely.

For heretofore manie sore abuses haue crept in, of whypche the fyrste is, when we vse wordes in prayer, that be not Godly nor agree wpth the holpe scripture, as when we praye for remission of synnes in respecche of merites of sapites, whypche hath bene a thynge moste commonly vsed in thys latter tynes, which abuse neuertheles was not at all in the primitiue church. Hereunto it pertepneth also when we praye for those thynge, that we ought not to praye for, whypch thinge is done more wayes then can be numbred. For the correction of these abuses, those wordes of

Pante

Of the abuse in prayer **fol. Exvii**  
Paul, Ro. viii. ought to be diligentlpe com-  
mended and weighed. For we knowe not  
the thyng that we shall praye, as it becom-  
ueth, but the spirite it selfe prayeth for vs  
wpyth unspeakeable groynnges. For if we  
oure selues knowe not what, or howe we  
shoulde praye, and if prayer be the propre  
worke of the holpe Golte, it is meete that the  
people be called backe to those prayers, that  
are proponned in the holpe scriptures, that  
they maie learne to praye to God according  
to hys wpll, and be certayne that theyr pray-  
ers be allowed.

The seconde abuse in prayeing is, when  
we aske any thyng of them, of whō it ought  
not to be asked, as when men praye sayntes,  
whpche nowe lye with the Lorde, that they  
wpll make intercession for them, that they  
wpll geue the, those thynges, that they neede  
as when they praye S. Sebastian to defende  
them agaynst arrows, and venimmes. S.  
Anthonie agaynst the Apolsteine called com-  
monlie S. Anthonies fyre. S. Appolonie a-  
gaynst the tothache. etc. Itē when they call  
hpon the Images, and stockes of sayntes, as  
the sayntes them selues, as they do, whpche  
bow pilgrimages to certayne stockes, which  
idolatrie hath wellnigh overflowē the whole  
worlde, and that it maie be taken awape the  
people muste be diligentlpe called backe frō

The .ii. abuse  
in prayer.

Saintes



**Of abuse in prayer.**

· sapntes to God, chiefly wpth these argu-  
· mentes.

After what sorte the people must be ninge of the. **iii.** petition called backe from the inuocation of apntes

· ffirste that there is no commaundement, that we shoulde call vpon sapntes departed, wherefore we can be but doubtfull whethere that be well done, or no, whether it be acceptable to God, or vnacceptable. And that, that is done with doubtpnge, can not be done of sapeth, and therefore it is spume. ffor what so euer is not of sapeth, is spume, as Sapnte Paule wptnesleth.

**Rom. viii.**

· Secondly it is euident that the prayers that be in the scriptures were made of the spirite of God him selfe, and came from him and therfore that they be mooste perfecte, and chiefly to be folowed of vs. But in all the scripture there is no exemple of suche inuocation directed to sapntes, wherefore no man can vse suche a fourme, for therein he shal set the authoriti of men before the authoritie god ffor he foloweth their authoritie, whose examples he vseth in prainge, and therfore setteth it before the authoritie of the holie gost. And that is a wonderous greate dispitie agaynst the diuine maiestie. ffor further if we shall vse the fourme of prainge, whiche the scripture pronouneth, the same shall shewe howe much it is not conueniente to call vpon sapntes.

· ffor who woulde not tremble to sape to Sapnte Peter, or to some other of the saintes  
Dux

**Of abuse in praier** fol. lxxlii.

Our father which arte in heauen, whpche  
 kynde of prayinge Christe hym selte prescri-  
 bed vnto vs. For he is not God, he is not  
 our father. Neither can it agree at all, if we  
 woulde call vpon Sapnte. Peter, or some o-  
 ther wpth some Psalme. They then that call  
 vpon saintes, do it out of the Imaginacions  
 of men. Therefore senge that no man can  
 prefer the deuises of men, before the doctrine  
 and exēples of the haly gost without a most  
 hapnous dispite of God, and senge that all  
 the examples of prayers deliuered by the  
 holi goste, teache to cal vpon God onely, nei-  
 ther is there any, wherein sapntes be spoken  
 vnto, euerie mā may easely perceiue how vn-  
 worthie a thing it is for christien men, whpch  
 ought to seke the pelp of God with true pra-  
 yers, to vse this newe inuentacion of callinge  
 vpon sapntes, whpche in no wise agreeth  
 wpth the doctrine, and examples of the holpe  
 goste, wherein they refuse to folowe the rule  
 of the holie goste, where vnto they ought to  
 sticke wpth reuerence.

Math. vi.

Thirde such an abuse is stroungly re-  
 iected by the word of God, whpch our saui-  
 our Christ layed agaynstē Saia Thou shalt  
 reuerence the Lord thy God, & him only shal  
 thou worship. And God wil haue none other  
 mediator, but his son our Lord Iesu Christ.  
 For there is one God, one Mediatoure of  
 God

The .iiij. a.  
 use in prayer

Math. xiii.

i. Timo. ii.



### Of abuse in prayer

Plal. lxx.

Math. xi.

John. xv.

Roma. ii.

God and men, a manne Jesus Christe, who hath geuen hym selfe a price of redemption for all. And God witnesseth that he will heare for hys sake and will so be worshipped. As we haue a testimonie of Christe, thou arte a prieste for euer. Item Math. Come vnto me all ye that labour, and be laden, and I will refresh you. John. What so euer ye shall aske in my name, he shall geue it you. And Rom. Whom God hath sette forth a redeemer. For therfore our truste is fixed in Christ because that of hym we haue a promise, and commaundemente of God, but of the saintes we haue no suche worde that God will be worshipped thowwe the invocation of them or that he will heare vs for theysakes.

Therfore it is an horrible wickednesse to transference & remoue the true truste to Christ vnto saintes wthout the worde, and commaundemente of God. Moreover that seruice is condemned for this cause, that it was instituted onelye by manes opinion. But in condemnynge this abuse, lette the preachers vse suche moderation, that rude men beginne not to thynke or speake irreuerentely of the saintes. For it is one thyng to call vpon saintes, and an other, to haue them in reuerence, and honour. We muste honour them, but we muste not call vpon them nor worship the which thinge the common people do

And

**Of abuse in prayer fol. Cxix.**

And this is a true honour, and godlie veneration of sayntes to prayse God for that, that he adourned them wth so godlie giftes I meane constanthe fapth, true feare, and sundrie vertues. Al which thinges muste be sette before the people, that they maie diligentlie thynke vpon them, and magnifie them, and chiefely prayse God, and geue hym thankes who worketh suche thynges in sayntes.

ffurthermore they shall also prayse the sayntes, which vsed those benefittes so godly. For this way the fapeth of Churche is confirmed in vs namely that god will also be good vnto vs accordinge to our portion & there is a desire sterred vp in vs to follow their examples. Thus the olde church worshipped the sayntes, whiche thinge appeareth by certayne solemne prayers called collectes. For thus the church prayeth.

**I**n the memorie of the Apostles, Peter and Paule.

God who haste consecrated this daye wth the martyrdome of thine Apostles Peter, and Paule, graunte to thy church to followe theyr preceptes in all thinges, by who it receyued the beginninge of religion, thou our Lord.

**O**n the feste of S. Iohn Baptiste.

God whiche hast geuen vs this present daye honourable in the natiuitie of blessed Iohn, graunte

In what thinges the honour of sayntes consisteth



### Of abuse in prayer

graunte thy people the grace of spirituall ioyes, and gupde the mindes of all the fapth full into the wape of everlastynge life, thorow Christe oure Lorde.

#### ¶ On the natiuite of .S. Stephane.

Graunte vs we beseeche the Lorde, to folowe the thyng that we haue in reuerence, that we maye learne to loue euen oure enemyes, for we celebrate hys natiuite, who coulde praye euē for his persecutors, thorow Christe oure Lorde.

#### ¶ In the cōmemoration of .S. Laurence.

Graunte we beseeche the almightie God that we may quēce the flames of our vices which gauest the blessed Laurence thy martyre to overcome the fyre of hys tormentes, thorow oure Lorde Iesus Christe.

#### ¶ In the inemoriz of .S. Agatha.

God whiche amonge other miracles of thy power gaueste the victorie of martyrdome euen in a fraile kynde, graunte mercifullpe that we maye walke vnto the, by hyr examples, whose natiuite we celebrate thorow Christe oure Lorde.

#### ¶ In the cōmemoration of .S. Cecillie.

God which makest vs merie wpth the perep sollemnitie of thy martyre blessed Cecillie, graunte that we may folloiw hyr in exemple of Godly conuersation, whom we reuerence wpth humanitie.

**Of abuse in prayer fol. C. xx.**

Of thys sorte be all suche prayers as be  
anye thynge olde. In other made longe after  
warde, though there be sumwhat mingled  
of the merittes and intercessions of sapntes,  
yet they be not called vpon, as Lordes, they  
be not spokē to, they be not despred, that they  
woll offre theyr owne merittes for vs to the  
father or that they will healpe vs wpth their  
intercessions, but God ouelpe the father of  
oure Lorde Jesus Ch.iste, is called vpon, and  
desiered, that he woll bouchsafe to recompēce  
the good dedes euē of hys sapntes in vs, and  
that he woll both steare vp, and make effec-  
tuous theyr intercession for vs thorow oure  
Lorde Jesus Ch.iste, not by the vertue of the  
sapntes.

**The. iiii. a.**

The thyrde abuse is when the wordes of  
a prayer other wofse godly and christian are  
drawen to an vngodlye, and vnlawfull ende  
as when thorow the Lordes prayer we will  
staunche bloude, or driue away wolues, that  
they deuour not oure sheepe.

And some go about to wrest the psalme. To Psal. xxxv.  
auoide woundes. Of whiche kinde innuie-  
rable supersticiōs, and impieties are vsed of  
vngodly enchauntes. Therefore the prea-  
chers shall warne the people diligently how  
grenous a synne it is, howe greate wicked-  
nes to abuse the worde of God to such witch-  
craftes, and enchauntes. Whiche abuse



**The.iii.a,**  
buse of prae-  
per is to  
thinke that  
it is of vertu  
because it is  
reherfed.

**Of the abuse in praper**  
is pernicious, & abhominable, no lesse the the  
abuse of other false, & idolatrous doctrine.

The fourth abuse is, when the ende of  
praper is perueried, when men reherse the  
wordes of the prapers, wpth thys opinion,  
that they thynke they do acceptable seruire  
to God, and to the sapntes euen wpth thys  
worke of reherfonge, wheras we must pray  
to God, not to do hym some seruire wpth  
that worke, but that we maie call for the free  
healpe of God, beynge in daunger of perils,  
and euils, whych we haue deserued, or that  
beynge vnworthie we may receiue benefites  
whych we haue not deserued. And that we  
maie praye wpth a fuller feelinge, boeth of  
oure owne miserie, and of the diuine good-  
nes of Christe, and wpth seruerter desyre of  
Goddes healpe, we muste vse holpe wordes  
in oure prayes. But the common people hath  
ben brought into thys errour longe sithens,  
by vnfaithfull pastours, that they offre the  
wordes of the Lordes praper, of the Angeles  
salutation, of the Psalines, and other pray-  
ers to God, the blessed vyrgin, & other sapn-  
tes, as some acceptable seruire, or gyste, wher-  
by they thynke they deserue muche of God,  
and sapntes, & that they purge theyr synnes  
and etreyn the benefites of God. Whych  
abuse of prayinge doth not onely fight with  
the worde of God, but also is foolish, and  
vain.

**Of abuse in prayer** fol. C. xxi.

made even by the iudgemente of reason, and it maye easely be taken awaye, if the people be so instructed of prayer as we haue shewed before.

The fyfte abuse in prayinge, and no lesse to be reprovied and corrected is thys, that men commonly beleue that theyr prayer is more commended to God, and soner herde by reason of places of whiche they thynke some to be more holier then some, as if the prayers be made at certayne grauen stones or reliques of sayntes or other places, wherevnto menne go on pilgrimage, whiche is a greate despitefull wronge to the grace and merite of oure Lorde Jesu Christe, by whom onely oure prayers be acceptable vnto God, in what place so euer they be made, as he hym selfe promised. What so euer ye aske the father in my name he shal geue it you.

And moreouer he sayed vnto the woman of Samarie. Woman beleue me the houre cometh when ye shall worshyppe the father neither in this hyl, nor at Hierusalem, God is a spirite, and they that worshipe him, must worshipe hym in spirite, and truth. He sayeth. If two of you consente together vpon the earth of anye thyng what so euer they aske, it shalbe done vnto the of my father which is in heauen. For where two or thre are gathered to gether in my name, there am I in the

The. 6. abuse is to thinke that prayer is more accepted of God in one place then an other

John. xv.

John. iiii.

Math. xviil.



## Of abuse in prayer

In what  
place soene  
we call vpon  
God in  
by Christ, we  
haue.

Wherefore  
we ought to  
prayer more  
waightely  
boeth in  
churches and  
pruate pla-  
ces.

midest of them. Now here the Lord promise-  
th that we shalbe heard if we consente in  
prayer, and that he will be a meane betwene  
vs, and obtayne all thynges for vs of the fa-  
ther, when so euer, and where so euer we shal  
come and agre in hys name. These promi-  
ses al they diminishe, that theynke they shal be  
heard more certaynly, & soner in anye place  
for the respect of anye grauen stockes, or re-  
likes of sapntes, or some other outwarde pre-  
rogative of the place. Whomebeit it becometh  
vs to come to the temples, and common pla-  
ces, and it helpeth to prayer more deuoutly  
for thys cause, that the congregation cometh  
together in those places to prayer, and by  
cause we are ther more steared by to prayer  
thorow the ministerie of the worde, and o-  
ther holie exercises, and thorow the veri com-  
panie of men prayinge together wth vs.  
So pruate places haue thys commoditie to  
prayer, that in them we maye prayer wth a  
more attentive mynde, and more lifted by to  
God. For in these places there chaunce fewe  
thynges to call our mindes from the thynges  
that we go aboute in our prayers. For thys  
cause we reade that the Lord Iesus prayed  
often in the mountaynes, and gardines, as he  
commaunded vs to prayer to the father in se-  
crete shuttynge the chaumbre. For that oure  
prayer myght be heard, no place by it selfe  
heale

**Of abuse in prayer** fol. **Lxxii.**

healpeth more then other, but the efficacy of prayer leaneth all together vpon the merite of Christe, and his intercession for vs,, and vpon a sure sayeth of the promises of God, in whiche a beleuinge minde recepueth the merite, and intercession of Christe. And where as prayers were wonte to be sayed amonge the forfathers, and holie assembles celebrated at the sepulchres of holpe martyres, it was done for thys purpose, that thoro the remembrance of the sayeth, whypche shined forth so goodlye in the martyres, the people shoulde be more steared, & enflamed to praye God, to gyue them lyke Godlinesse & sayth, and also shoulde more encourage them selues to the same.

**Math. vi.**

Wherefore men of olde tyme prayed at the graues of holpe martyres.

For boeth the place it selfe, and also the prayes of the martyres whypche were wonte to be declared wpth the preachynge of the Gospel, and ble of the Sacramentes, dyd warne, and testifie that the vertues of martyres were the gyftes of the free goodnes of God, obtayned vnto them by the merite of Christe, and wrought in them thoro the holpe goste, and therfore sette before vs that we shoulde aske the same thinges of the heauenlye father, and truste to haue them thoro Christe, and the more steare by our selues to the desyre of them.

**Of the true and false ble of Images.**

**Q. ii.**

**It**



## Of the true & false vse of Images

**I**t is playnely knowen that the common people be yet sore entangled in the abuse and superstition of Images, and grauen stockes. For mooste commonlie they think that then they praye woth effecte, when they saye theyr prayers before graue woodde, and Images, and therfore they are wont to decke the sundrie wayes, and to honour, and worshippe them woth burninge of candels, with incense, and other oblations, and furthermore woth bowed pilgrimages from farre places. Yea and they attribute to some a certayne strength to heape woth nolesse furour of wretchednesse and Idolatrie, then we reade that the heathen, and the Jewes dyd in tymes past. Therfore the pastours shall labour diligently to call the people from this Idole madnes, and all abuse of Images, and grauen stockes. For as muche then they shal teache that there can be no vse of Images, vnto christen men, but when Images are sette forth, whiche declare true thynges, and such and after that sorte, that the remembraunce of those thynges maye heape to steare vp faith and prouoke men, to the office of Godlinesse.

And though there were none other fault, yet this thyng is mooste vntoworthye of christian men in the vse of Images, that theynge Images are sette forth, whiche offere to the thoughtes of men, thynges either playnely

Of the true and false ble fol. C. xlii.  
or partely fapned, and also often tymes su-  
perfticiousse and vngodly. For as they paint  
or graue Anthonie wpth fyre, and a pygge,  
Roche wpth a soze, whypche the Angel cureth  
Leonarde wpth a chapne, they are vngodlye  
fapnnges, wherewyth the miserable peo-  
ple are taught to aske remedie of Anthonie a-  
gainsste the fperie boyle, wpth the gyfte of  
pygges, of Roche remedie againsste the peste-  
lence wpth gyftes and seruice, peculiar to  
hym, of Leonarde escappnge or loosng of  
chaines. The temples for the moste parte are  
full of suche false Images, whypch cause and  
confirme maniefeste vngodlines, and Idola-  
trie. Whypche vngodly Images seynge that  
they ought to be suffered of chailten men in  
no place it is euident how vnworthyp a thinge  
it is that they be serie in temples, where God  
onelye in Chyste shoulde be preached and  
worshipped, and that in spirite & truth. Bokys  
whypche cōteine false, and vngodly doctrines  
be taken out of the hādes of chailtian people  
and that ryght well, for we muste aunped  
all occations of offence. What shanfull  
spite is then to the diuine maiestie, to sette  
forthe in places dedicated to hys name, and  
seruice, a doctrine of so maniefeste vngodlines  
in pictures, and Images, chiefly seynge that  
they wpll haue Images to be the bokys of  
the lape people.



## Of Images

There is abuse also of Images, and grauen wodde in this popnt, that the resemblaunces of sapntes are grauen, and made wpth the garmentes, and trimminge of the worlde facioned after the wantonnes, and pompe of the worlde, frome whiche vantage, and rpte the saintes did greatelpe abhorre.

Therfore thorow thes liepnce of Images and grauen stokes the exemples of moderacion, and humilpe, whpche were in the sapntes in all thep: lpe, and vse of thpnces of ths present worlde, be not onelp obscured, but also the contrarpe vices are cominended. For men gether that they also shoulde desier those thpnces, whiche they se to be assigned to saintes nowe liuinge in heauen, as ornaments.

For enen the Poete Terence perceuied howe muche pectures representinge naughtie actes wpth some commendation do prouoke men to folowe naughtines. For the Poete bringeth in a punge man openly declarpnce, that he was encouraged to fornication by beholpnce a table, wherin the fornication of Jupiter was paputed, and that he gathered ths thpnce thereof: Shoulde not I a seelpe man do the same.

Further the preachers wpth lpe diligence oughte to teache the people to forgette the worhippnce of grauen wodde, and Images, that they fall not doune before them, or  
bow

Of the true & false ble. • fol. C. xliii.  
betwixt the knees. For that the scripture cal-  
leth worshippinge, and forbiddeth it moste  
straitly, both in many other places, and also  
in the ten commaundementes addinge a threa-  
ninge of reuengiaunce vnto the thirde and  
fourth generation. For thus he commaun-  
deth Exo. Make not to thy selfe a grauen I- Exod. xx  
mage, neyther anye likenesse of heauenlye  
thinges, nor earethlye, nor of them that be in  
the earth in the waters, thou shalt not  
worshyppe, that is to saye, thou shalt not  
fall downe to them, or betwixt thy knees, neither  
shalt thou do them service or reuerence.

For I am the Lord thy God, a Jelous God,  
whiche punisheth the iniquitye of the fathers  
in the children vnto the thirde and fourth ge-  
neracion. Therefore the preachers shall warne  
and teach the people wth al diligence, firste  
that all they which fall downe before I ma-  
ges, and grauen wodde, betwixt the knees  
and encline thei heads, or putte of thei  
cappes, lyfte vp thei handes and eyes to  
them, after the maner of praynge do. openly  
agaynst the commaundement of God.

Further more that they also do the same  
whiche cloeth, and decke them, whiche senle  
them, sette vp candles, offer, and hange vpe  
giftes, sing hymnes, and do them honours  
and worshippinges due to God alone, when  
I saye they are exhibited to seeke the secretes



## Of Images

healpe of God. For peculiar honours, and worshippinges are due to Princes, and honourable personages. For so the interpreter of the scripture doeth translate the worde supplicare, whiche signifieth to bowe downe humbly.

But we muste shewe them these signes of beniuolence, and reuerence, oure myndes euer beholdynge, and worshyping the maiestie of God in them, and sekynge the healpe of God, not theyr healpe, yea and not onelp of them, but by th. m, and accordynge to the worde of God. But as for Idolles as they feelee nothynge, nor be instrumentes of anye worke of God, wherunto they myght ayde with theyr wyl, and worke, God woulde haue no honour geuen to them, from which Idolatrie the Apostle also draweth vs wityng to the Cor. Neither be ye worshippers of Images, as some of them were. Item he fro the worshippinge of Images. Ap lit's children beware of Images. Further they which attribute some secrete power of God to Images (as men are wont to attribute by to those Images, to which they go on pilgrimage) they make them selues Goddes of Images, and committe that mooste grosse wychednesse, which God condemneth euerie where in the scriptures, and also in the secōde sentence of the ten commaundementes, where

1. Cor. x.

1. John. v.

he forbiddeth vs to haue, and to worshipp  
straunge Goddes, for whiche also in tyme  
paste, after the moste earnest theates of the  
prophetes, he punished wpth extreme cala-  
mities the Jewes, and other nations, and  
draue them out of the lande of hys promise  
and bountuousnes. In thys vngodlines they  
sticke also whiche make theyr prapers tor-  
ninge them selues, and bowinge before ima-  
ges, and grauen stockes, for thys cause, that  
they truste, that they shall so be more effect-  
tuouse.

Therefore the prachers shall wpth all po-  
ssible studie call backe, dissuade, and crape a-  
waie the people frome thys so detestable,  
and moste noysome superstitions, wycked  
worshippinges, and Idolatries, whiche haue  
long tyme horribly reigned thorow all peo-  
ple of chrixtendome. And for thys purpose  
they shall often rehearse, and declare vnto  
them, what terrible punisshmentes God in the  
lawe, and the prophetes hath threatened, and  
throughten vpon them, that had wrapped them  
selues in thys abominable acte of Idolatrie.

They must also diligently admonish the  
people of the danger of vngodlines, whiche  
is euer ioynd wpth the vse of images, chiefe-  
ly of those, by whiche thinges and men ha-  
uinge some commendation of holines are re-  
presented. For mans nature is, merueilous  
prone



**O**f the true and false use  
proue to Idolatrie. Wherefore we ought to  
suspecte so greate diligence of makinge Images  
and grauen Stokes, and settynge them  
in temples, which thynge though it were on-  
ly done for an ornament, and to prouoke the  
myndes of the beholders to good thoughtes,  
yet the greate coste whiche is spent a booke  
suche Images, and grauen woulde that feele  
nothinge, and be the workes of men, is draw-  
nen frome the liuely Images, the members  
of Christe, whiche are Goddes creatures.  
And mozeouer there wanteth not a sorte of  
occasion of the abuse it selfe. Wherefore sapnte  
Epiphanius, whose Epistle sapnte Hierome  
added to his writynge agaynst John bap-  
tistes of Hierusalem, testified thus. They  
haue iudged that it is agaynst oure religion,  
and the authoritie of the scriptures to haue Im-  
ages in temples. And thus he wrote as the  
common sentence of the church, wherof no man  
shoulde doubt.

Therefore the preachers shall exhorde the  
people, that they rather gette them the holy  
Bible, whiche thynge they maye do better  
cheape, then images, that they diligently read  
the same, and that they learne to acknow-  
ledge, wondre at, remembre, and worshyppe  
the diuine maiestie, out of the creation of all  
thynges, and merueylous gouernance of  
God and preseruacion, and protection of the  
gode

**Of Images fol. C. xxi.**

godly from the beginninge, and punishementes of the wicked; whiche the bible setteth before vs rather than to learne the same in carued stockes. Further the preachers shal exhort them that they be presente in the holpe assemblies, heare the treating of the word of God religiously, receiue the Sacramentes godlye, and praye faithfully.

For God him selfe hath laped these thinges before vs for this entent, that we should get preserve and encrease in vs thereby knowledge, loue, and zeale of hym. Wherefore whyle we rightly vse these instrumentes of religion, we are sure that the encrease of the holpe golte is present, and all perill of superstition is a waie, where as in the vse of Images danger wanteth not, as in an invocation of man, and the holp golte can not be present wth them. For howe muche so ever the diligence of settinge Images in temples, and the admonicion of the thynges whiche they assigne to those Images, be decked wth wordes, and papnted forth yet it can not be denied, but that what so ever can be brought for sittinge furth of Images and carued wood in temples it is but the inuention of men, whiche so much is not groundede vpon Gods worde, that God forbadd the olde people suche vse of Images, & the holp fathers in the newe people suffered it not, wherby the thyng  
ap



**O**f the true and false use.  
appeareth plainly out of the deepe, and  
wrytting of sainte Epiphanius, whereof we  
made mention before.

Wherefore the preachers shall diligently  
teache and warne the people, that it is now  
tyme that we worshippe, and honour God  
in spirite, and truth, and that we godly use  
those instrumentes, whiche he him selfe hath  
geuen vs to steare by thys worshippinge,  
that is to wite, religious readinge, and hea-  
ringe the holy scripturs, and sermons, wher-  
by the same scripturs are declared openly, or  
priuately, moreouer religious vsunge of the  
Sacramentes, continuance of the holy pra-  
yers, and also a godly consideracion, and con-  
templacion of the workes, and iudgementes of  
God, whiche euer offer them selues to oure  
eyes, to oure hardes, to oure myndes, and  
whiche we euer enioye and take fruite of  
them: of whiche stearpnge of oure myndes  
towards God, and kindlyng of studie to  
all the offices of godlines, we haue spoken a-  
litle before in the exposition of the seconde  
commaundement.

The godly preachers shal also adde this  
thinge and pryncipe it in the people diligently  
about thys place, that what outward good-  
des so euer God hath geuen vs, we must  
bestowe the same vpon the liuely Images  
of Christe, oure neyhbours, the members of  
Christe

**Of Images. fol. C. xxvii.**

Christe, that we mape fede Christe in them;  
goue hym drinke, cloeth hym, harbour hym  
cure hym and comforte him beinge speke, and  
succour hym beinge in bondes. And that we  
caste not awaie oure goods in makynge deco-  
ryng cloththing, and honouringe Images  
and carued stockes, whiche haue no lyfe, no  
feelinge, namely wode, stones, metalles,  
dayne workes of oure owne handes. Finally  
bpō thynge that be abominable to God, as  
he often witnesseth in his prophetes.

Who in the laste iudgement, when he shal  
testifie that to be done, or not done to hym  
what so euer we dyd, or omitted to do to the  
lesse brethern, that lyued wth vs, vndoubt-  
edly he shal speake terribly vnto the whiche  
neglectinge hys membes the liuely Images  
in pouertie, penurie, and meseries, haue pou-  
red out not theyr owne goodes, but his vpon  
carued stockes, and Images, whiche haue  
no felinge of suche benefittes. Therefore the  
preachers shal most dilygently go aboute utter-  
ly to rote out of the mynde of christia people  
this errour also of praynge before Images  
and stockes, and the reste whiche we haue no-  
ted. For they fight agaynst the chiefeste point  
tis of the ten commaundementes. And they shal  
teache and declare, and pryncipe in alwayes  
those thinges out of whiche the people mape  
learne all deuotion to praye to God religi-  
ously



### Of christian faste

oulyste, and effectuously, and that they accu-  
stome them selues, and stycke faste to that  
holysome exercise of Godnesse, so that what  
euill so euer chaunce to them, or hange ouer  
them. or what so euer good thyng they de-  
sire, they go euer forthwyth, and the ryght  
waie to the heauenly father, throughe our  
onely mediatour Christe, and cal vpon him  
onely in the name of his sonne wth a sure  
truste of children towarde his more then fa-  
therly loue, wth earnest feare also and re-  
uerence, and carefull supplication, of mynde  
towards his maiestie. And to keare vp, ken-  
dle and feede suche invocation, and prayinge.  
Let them vse thole instrumentes religiouslye  
whiche God hym selfe hath appointed, and  
commended for this purpose, I meane holie  
assembles the deuine scriptures, the sacra-  
mentes, and a Godly contemplation of al his  
gistes workes, and iudgementes.

### Of christian faste.

Augustine to  
Consulaine  
Priest epist.  
lxxxviii.

Of the fa-  
stes of the  
olde fathers  
I saith he, in

**T**he holpe scriptures sette fastynge  
before vs, as a certayne peculiar  
preparation and waie to more ear-  
neste prayer for the remission of sin-  
nes for the singuler mercie, & grace of God  
and other singuler benifites and gistes.  
As the Niniuites humblye prayed to God,  
wth moste strapte fastinge for remission of  
synnes, and forgiveness of the punishment  
whiche

Of chrestian faſte fol. C. xxviii.

whiche God had declared vnto them. Jonas  
iii. Suche a faſte it was alſo, whiche God com-  
maunded to the people of Iſraell the .x. daie  
of the .viii. moneth, whych was the daie of  
purgation, in whych all the people humbly  
praied god for the remiſſiō of ſinnes .Aem. iii.

God alſo commaunded ſuche a faſt. Joel. ii.  
Whē the people was puniſhed with ſcarnes  
of corne, & with greivous warre for theiſ ſin-  
nes. Turne vnto me (ſapeth he) with al pou-  
herte, wpth faſtpnge, weepnge, and bewap-  
lpnge. Item in the ſame place. Blowe vp a  
troupe in Sion, ſanctifie a faſte etc. Suche a  
faſte alſo is deſcribed .i. Samuell .vii. & the  
came together in Beſphath, and drōke wa-  
ter & ſhedde it forth in the ſight of the Lorde  
and faſted on that daie, and ſaped there, we  
haue ſinned vnto the Lorde. Item Dauides  
faſte in the ſpenelle of hys ſonne, whom he  
hadde ſpyſte of Beſſleba. God ſtrucke alſo  
the ponge chylde, whom the wyfe of Drias  
brought forth vnto Dauid, and he was de-  
ſpezed of, and Dauid humbly prayed to the  
Lorde for the ponge chylde, and Dauid fa-  
ſted a faſte, and wente aſpde, and ſape vpon  
the grounde. Item Achabe, when Elias had  
declared vnto hym the reuengeaunce of god  
for the death of Naboth.

Of this ſorte was the faſte of Panle whiche  
continued .iii. daies, when the Lorde had com-  
maunded.

the wrytyn-  
ges of the A-  
poſtles, and  
euangelistes,  
and all the  
newe testa-  
ment, reuol-  
uinge that  
thing in my  
mpude, I ſe  
that faſtpnge  
is commaun-  
ded. But vpon  
what  
daies we  
ſhoulde faſte  
or not faſt by  
the commaun-  
dement of  
the Lorde, or  
the Apoſtles  
I finde it not  
determined.



## Of christian faste

Acte. ix.

uerterd hym nygh Damasco, and had taken awape hys sight. The faste that Josaphat ordeyned, when the Moabites, and Ammonites had brought forth an hugh armie against hym, was ioynded woth praper for the singular benefitte, and healpe of God. The faste of Esdrase was lyke, when he prepared to retorne into Iurie. And that whiche Hestre enioynded to her people, when she would speake to the kynge for the health of the people. Of the same sorte it was also, which the cōgregation of the sapntes at Antioche, enioynded to the selues, when lapinge on theyr hādes they should send fourth Paul, & Barnabas, to preache the Gospel to the heathē. And it was also suche a faste, whiche the same two Apostles kepte, when they woulde appointe elders in the congregations in Asia, whiche they had wonne to Christe.

Act. xiii

Act. xiiii.

And that fastepnge oughte alwayes to be ioynded to euerie earneste and solome praper the thing that Paul writeth of married folkes teacheth sufficientely. Let the husbāde render due beneuolence to hys wife, and lyke wylse the wyfe to hys husbāde, defraud not one an other, excepte anie thyng be done of agremente for a ceasone, that ye maye geue your selfe to fastepnge, and praper.

The preachers shall diligentely obserue these, and suche other testimonies of the holie

**Of chastian faste**      **fol. Cxxix.**

the scripture concerning fastinge, and they shall faithfully teach the people by the same, to witte that fastinge is a certayne propre manner, and a certayne parte of carefull, and earneste prayer vnto God, as the places alledged, and suche other testifie, and that it is not a worke acceptable to God by it selfe, or hol- some vnto vs.

Secondly they shal diligentlie warne this also, that fastinge (as prayer) excepte it be obserued out of true feareth, and earneste repen- taunce for oure synnes, it is not onelie a thing vnacceptable to God, but also abhominable, as if we faste by reason of the institution, and custome of men, or also to boaste our sel- ues, whiche thinge Christe the Lorde, noted.

They darken theyr faces, that it maye ap- peare vnto men that they faste. A true faste, and acceptable to God, must be take in hande willingly, of mannes owne accorde, of one that fealeth the burthen of synnes in his con- science, that feareth the angre and reuenge- aunce of God for hys synnes, who therfore is dyuen diligentely to seeke and praye for remission of synnes, or desiereth to make readie hym selfe, and after a certayne wise to sanctifie hym selfe to praye more religiouslye for the benefittes of God.

Wherefore this thyng, whiche is in Joel

must be ever diligentely beate into the people

Math. vi.

Joel. ii.

R. i.

when



## Of christian faste

wher we speake of fastynge. Turne vnto me sayth the Lorde, with al your herte wpth fastynge. etc. that men may learne that no fastinge pleaseth God; but that, that springeth out of true repentaunce, and spuelp grieve for synnes, and true conuersation to the mercie of God, of whom we seeke remission of synnes with singuler, and feruent desire.

Thyrdlye the preachers shall teache out of the alledged places, and suche lyke, that fastynge is not onely abstinence from meate and drinke, but that there is required moze ouer forasmuche as fastynge oughte to be a parte of careful praper for remission of synnes, and the grace of God) that on the fastynge dayes we wpthdrawe oure selues biterlie from all pleasures, and busines of this lyfe, and geue oure selues wholly to praper with greate humilitie of al our life comming from the herte, and chastysynge of the bodie

Whereof it came that the Lorde in Joel commaunded to sanctifie a faste, to call an assemble, to gather the elders togyther, the spouse and the spousele, all the inhabitauntes of the lande into the house of God, and to crie vnto the Lorde. He comaundeth also the infantes, and the suckynge to be brought, that by the sight and pitie of them they myght be moued to greater repentaunce of their synnes, and feruenter praper for forgyuenes.

This

**Of christian faste fol. lxx.**

This is the cause why God so sore rebuketh the Jewes. Because on the fasting daies they regarded their businesse, and required their duties. And he testifieth that he abhorreth their fastepunges, and that they be not those, that he commaunded. In whiche place this thinge is diligently to be considered, that therefore he heard not their prayers, nor accepted their fastes, because they followed their owne desire upon the fasting daies. As, saith he, in your fastpunges, your will is founde. Wherefore it is convenient that upon those daies, when fastinges are prescribed: the people absteyne from all other workes, and businesse, and wholly geue them selues to heare Goddes worde and to praye. For this common prayer of the church hath a verie large promise propounded.

If two of you consente together upon the earth, et cetera. Therefore we muste assemble together vnto prayer, and we muste applye the same that we do none other thinge and that oure herte, and mynde be bent wholly therunto. Howe be it in priuate fastes, in whiche the whole congregation is not called together to the worde of God, and prayer, honeste, and moderate labours of the bodye, nothinge hinderinge fastinge, as they hindre not prayer. For the labour it selfe healeth to chastice the bodye, & to direct the mind to the

**R. ii. haunie**

**Isai. lxiii.**

**Math. xviii.**



## Of churſtian faſte

vanitie of the worlde, and to moue it to pray-  
er, and alſo to ſuccour the poore. And though  
at al tymes we muſte vſe labour of the bodie  
for this purpoſe, that we may eaſe the neede  
of oure brethren yet we muſt trauell chieflie  
at that tyme, when we deſierouſlie cal for the  
mercie and bountiuſnes of God. Then let  
this ſaynge of Paul haue place. He that hath  
ſtolen lette hym ſteale no more, but lette him  
rather worke wpth hys hādes, that he maie  
ſuccour the needie. But the faſte that we take  
vpon vs of carefull deſpre to appeaſe, and to  
pray God, wherof we recited ſome examples  
out of the ſcripture, bindeth a man wholy to  
prayers, and other exerciſes of religion, and  
draweth hym from all other cares, and buſi-  
neſſe.

As we maie ſee in the faſte of David,  
whpche he toke vpon hym, his ſonne borne  
of Bathſeba beynge ſycke, he laie onelſe in  
duſte, lamented, and knocked vpon the mer-  
cie of God wpth prayers. Paule vpd the  
ſame thynge in that faſte of three dayes,  
when the Lorde had conuerted hym.

Fourthly the preachers ſhall teach, that  
large almes muſt be added to a Godly faſt,  
that all vniuſte burthens of our neighbours  
muſt be looſed and diſcharged, and that we  
muſt ſuccour the needie liberally. For ſo the  
Lorde ſapeth, *Eſaie*. *Shoulde thys be the*  
faſte

faste that I haue chosen, that a man shoulde  
dailie bere his soule, and with his heade like  
a circle, and caste on sacke clothe, and ashes  
Whyle thou call thys a faste, and an accept-  
table daye to the Lorde? Is not thys rather  
the faste, that the Lorde hath chosen? Louse  
hugodlie bondes, remitte vsuries vniustelie  
oppressunge, make them free, that be broken  
wth pouertie, and breake all burthens of  
dettes, breake thy breade to the hungrye, har-  
bour the needie, and harbourles, when thou  
seest the naked cloth him etc.

For thys cause the holpe fathers condem-  
ned all fastes, as not churche, nor acceptable  
to God, though neuer so straitte abstinence  
be kepte in them, and sharpe chastisinge of the  
bodie used, if they that faste conuert not them-  
selues from synnes wth all theyr hertes to  
the Lorde, and settinge asyde all cares, and  
busines of thys lyfe, geue them selues who-  
lye to prayer, and other exercises of religion,  
and vse moste liberalitie towarde the poore.  
Wherefore they taught that they whiche will  
faste godlye shoulde bestowe all that vpon  
the poore, that they hadde spared in fasteing.  
whiche is a verie rightfull thyng, and taken  
out of the veri nature of godlines, that I saie,  
the sapethfull, whyle they studiously call  
for the mercie of God, and despayre libera-  
litie, shew them selues also at that tyme chief-



Heb. xiii.

The olde fathers celebra-  
ted the commu-  
nion of the  
supper of the  
Lorde on fa-  
stynge daies  
at euentide  
as ye maye  
in Athanasius  
de uirgi-  
nitate.

Act. x.

Joel. ii.  
Leui. xxiii.

### Of christian faste

hpe, mercifull, and bountuous to thep: needie  
neighbours. For wee please God wpth suche  
sacrifices.

Out of thys doctrine of christian fastes  
the councell Cabilonense enacted that there  
is required to true fastynge, that the fasters  
be present at the eueninge prayers, which done  
and the communion celebrated, and almes di-  
stributed, they shoulde receive meate. For  
the olde fathers celebrated the communion of  
the holpe eucharistia, or thankesgeuyng on  
fastynge daies at euentide. But thus much  
of common fastynge. For christian men haue  
a double faste, a priuate faste, whiche euerie  
man iopneth to hym selfe, or to hys familie  
onely, And a common faste, which the gouer-  
nours of the common weale, or the prouostes  
of the church, inopne to the whole congrega-  
tion. for some common, and greate necessitie  
that lperth vpon all men.

When Dauid bewapled hys synne, and  
praped that healtly myghte be restored to his  
sicke soune, he kepte a priuate faste. The faste  
of Cornelius was priuate, whereof Luke spea-  
keth. Item the faste of the prophetisse. But  
the faste of the Miniutes, Hester, Josaphate  
and of manie other was common faste, which  
thynge is required. And an ycerelp faste in the  
daye of purgation, is inopned.

The holpe bishoppes in olde tyme, and  
the

**Of christian faste fol. Cxxii.**

the auncient church kepe two maner of these common fastes. Some were peret at certaine and appoynted tymes. Some were not ceretne, but were vsed accordynge to the necessitie that happened, that they myght be readyer to praper. Of the faste sorte lente is, and other fastes returnynge euery yere at certaine dayes, whiche daye haue bene heaped in numbze wpth mennes traditions, but verie muche hath bene wpthdrawen from Godlye abstinence and religious studie of pryncinge to God. For the institution of the olde church is longe sithens corrupted. For the olde bishoppes diligentely exhorted the people to faste, but they lest mennes consciences free, neither condemned them, whiche woulde not or coulde not faste. As Paule also onely exhorted to faste, and the Lorde hym selfe layed no commaundemēt vpon vs concernynge thys thinge, but taughte onely how it should be kepte to the acceptation of the father, not of men. In thys moderation of exhortation, and christian libertie, manye wpll faste Godlye, and true. Nowe wher as fastes be mooste straitelye imposed, no parte of fastynge or litle is kepte yea the greateste parte of the people knowe not what a true faste is. And if a mie faste, and chastice theyr bodies, they do it wpth manifeste vngodlinesse, and despite of Goddes grace, for wpth that worke they

R.iiii. wpll



## Of chastian faste.

Wyll satisfie for thei spines, and deserue  
somewhat. Furthermore the fathers cōdem-  
ned them openly whiche were more rarefull  
for chouse of meates, then for true abstinence  
and chastisinge of the bodie. And they repro-  
ued them also, which thoughte they heered the  
selues wpth abstinence, yet in fastpunge they  
regarded nothyng elles but abstinence nor  
did anie thinge more.

For we muste faste for thys entente, that  
we may be more ready, attentue and seruent  
to prayer. Nowe ad. 4. es fastpunge is thought  
nothyng els, then to absteyne from the fift he  
or four footed beastes, of byrdes egges, etcel.

For they serue thei gulle more daintelpe,  
and exquisitelpe wpth fishes, and other mea-  
tes vpon fastpunge daies, then vpon other  
and they take as muche at dinner, as myght  
suffice for a good supper to. And further  
that they maye seme accordpunge to the olde  
custome to take meate after the euening pray-  
ers, they haue those prayers before none,  
whiche accordpunge to the name shoulde be  
sayed in the euinpunge. What other thinge is  
thys, then a mocke, and despite of the diuine  
maiestie. From which the preachers muste  
dissuade the people wpth greate diligence,  
and call them agayne to the true maner of  
fastpunge whiche we haue declared. But we  
wyll determine at a conueniente tyme of the

maner

**Euenlonge.**

**Of christian faste . . . fol. Cxxxi.**

maner of enioynynge and keepynge common fastes, and we wpll vse suche moderation, as we truste shall profite oure people vnto the mapntenynge, and amplifynge of the studies of Godlines euen as they muste be the ende, & marke of al ecclesiastical ordinaunces, that they serue to the maintepynge and settynge forth of godlines.

Wherfore as often as ther shall be occasion of treatynge of fastynge, either out of the scriptures that shall be expounded. or by reason of the tyme appoynted to fastes, or thoro we some other chaunce, the preachers shall diligentely warne the people of the vngodlynesse and abuses of fastes, and shall labour to correcte them. If faste, and before all thynges, lete no man thynke that he ought to faste for this purpose, that he may deserue somewhat of God wpth that worke, neither lette him be perswaded that anie faste, be it neuer so harde, is allowed of God excepte it be taken vpon vs out of true repentance of synnes, and a sure truste of Goddes mercie to be obteyned for oure Lordes sake Iesus Christe that is to saie, wpth a conuersion to God from the whole herte. Further that fastynge be so ordeined, and kepte, that it serue to true, and Godlie humblynge, chastisynge, and sanctifyng of the bodie that the spirite maye be readie to prayer, and other exercises



## Of christian faste

exercises of religion. Thys is a Godlye and acceptable faste wherunto the preachers must busily exhorte the people.

And chieflie the preachers shall call the people from that vngodlines, thowoe which some faste vnto sapntes, either of enioyned satisfaction, as they call it, or of theyr owne wylles, or that they maye obteyne with that worke certayne benefittes of the saintes themselves, or that they maye haue theyr intercession before God for certayne benefittes. For as we sayed before, christian fastynge is a certayne preparation, of a true and sayethfull prayer vnto God thowoe Christe our Lorde and not a worke where wth God is worshipped by it selfe, muche lesse wherewth we myght deserue anie thynge at the sapntes handes. For wth fastynge we humble our selues, and praye for remission of synnes, and for the holie Gifte, wherby we maie do those thynge, that be acceptable vnto God, which neuerthelesse are onely acceptable thowoe Christe, not for oure merittes, bcause that God onely is to be called vpon and worshipped of vs, and not the sapntes.

And forasmuche as the true maner of fastynge is so muche corrupted, and excelle in meates, and drinke so muche encreased, that some on the fastynge dayes wyl absteyne merie strailye from meate, and some tynes from

Origen in  
Leui. 10. 2.  
Chap. xxi.  
Faste from  
euyl d. ings  
absteine from  
euyl commu-  
nication, con-  
teine fro euyl  
thoughtes.  
Couche not  
the stolen

## Of holie oblations

fol. C. xxxiii.

from drinke to, drinke onelp water, whpche the nexte dape, and on the berie holpe dapes of the sapntes, wherunto they prepared the selues wpth fastepnge, are not ashamed to drinke till they be drunken, & to lpe shamsfullp, the preachers (whpche thinge the holpe fathers dpyd also) shall chieflpe beate in abstinence, fro spynes, and all excelle, and flesheple pleasures, and they shall exhorte them to moderation, and temperaunce, of lpe, which thynge we reade that the Apostles dpyd also, Thus the people at length shall be broughte to true and Godly fastpnge.

## Of holie oblations.

**T**he people muste diligentpe be taughte thys thynge, that Chyste is that onelp acceptable, and propi-

ciatorie sacrifice, thowtwe whpche in the Epistle we obtepeue of God, grace, saluation, and all to the Heb. benefittes as all the Prophetes, and the A. Homeli. xviij. postles wptnesse, and chieflpe the Epistle to chapi. ix. And the Hebues, from the fourth Chapi. vnto the Ciril. to the tenth. Nowe moreouer thowtwe Chyste we quenes of the offre to God the father both oure bodies, and ryght fapthe oure soules, an acceptable sacrifice thowtwe do testifpe of fapth, vnto the praise, and glorie of his name. the one onelp

Whereunto Sapnte Paule exhorteith vs offerpnge. I beseeche you bretherne by the mer-  
cie of God, that ye geue pour bodies, that is  
to sape poure selues, and pour whole lpe. a  
lpe

breade of per  
uers doctrine  
despre not the  
decepuable  
meate of phi  
losophie, whi  
che mape se  
duce the fro  
the trueth.

Suche a false  
pleaseth god.  
Jte Alhanasi  
us de virgini  
tate.

Chrysostome  
in the Epistle  
to the Heb.  
Homeli. xviij.  
And the Hebues,  
from the fourth  
Chapi. vnto the  
Ciril. to the tenth.

Ro. xii.



**Of the holie oblations**

spueþ sacrifice, holie, and acceptable to God  
your resonable seruice and frame not your  
selues after the figure of this worlde etc.

**So Chap. xv.** He glorified thorow the Christe  
Jesu, that he so administred the gospel of god  
that the offerpnge of the heathen shoulde be  
acceptable sanctified thorow the holy Ghost.  
Suche a sacrifice is that also, whereof the  
Psal. spngeth. A broken spirite, and an hum-  
bled herte thorow the true knoweledge of  
spnne, and repentaunce (for so he meaneth) is  
a sacrifice vnto God. For they whiche tho-  
row the Gospel haue trulie knowen Christ  
and by Christe haue wholly yelded them sel-  
ues vnto God, when beinge circumuenced of  
Satan, and ouercommed of theyr own lustes  
they fall into greatesinnes, and therfore be pu-  
nished of God, and exercised with sundry af-  
flictions, they offere to God in theyr prayers  
for grace, an herte stricken with the repentaunce  
of sinnes, and touched with the feare of Gods  
iudgmēt, and an humbled, and broken  
spirite, whē god cōforteth these men againe, &  
lyfteth vp theyr conscience, & deliuereth from  
all perills and tribulations, they thanke God  
they glorifie hym, and offere vnto hym a sa-  
crifice of prayse, the frutes of lppes confes-  
spnge vnto hys name, Heb. viii. As the psal.  
wytnesseth, rehearshpge vp the chieffeste  
daungers, and calamities, wherewith God,

psal. li.

Heb. xiii.  
psal. vii.

**Of holie oblations** fol. lxxv.

is wounte to chastice, and exercise men. They  
cryed to the Lorde, when they were afflicted,  
and he deliuered them from theyr necessities  
wherefore they geue thanks vnto the Lorde  
for hys mercie, and for hys wonderfull actes  
toward the children of men.

To these sacrifices of praieinge, magni-  
fipnge God, and geupnge of thanks, the sa-  
crifice of liberalitie towardes onre neigh-  
bours, chiefly the needie is ioynd. For with  
suche sacrifices we please God, Heb. xii. For  
when the Godlye praie for so ample bene-  
fittes of God, or geue thanks for receyving  
the same, then the verie nature, and proprie-  
tie of Godlinesse requireth, that for Goddes  
sake, and his praie, they be liberal, and boun-  
tuouse towardes the pore, chiefly seinge that  
they knowe that God accepteth these bene-  
fittes, as done vnto hym selfe. For whiche  
cause God commaunded the fathers also in  
the olde testamente, that at those thre percelpe  
feastes, in whiche all the males shoulde ap-  
peare in hys spghte, they shoulde not come  
emptie before him, but that eueri man shoulde  
offere accordpunge to hys abilitie of that bles-  
sing, that euerie one had receiued of the Lorde. Exo. xxi. Deu. xv.  
Whiche oblatiōs he woulde haue to be geue  
forth to susteine the Leuites, widowes, orpha-  
nes straungers, & other pore people. And ther-  
fore the olde churche retayned that custom, that



**Of the holie oblations**  
that when they come together to heare the  
worde, and to receiue the sacramentes, the  
fayethfull shoulde offre thep oblations to the  
Lorde, and consecrate them to hym for the  
ble of the poe.

Out of these places of the scripture, and  
institution of the olde churche the preachers  
shall teache the people, spylte that the sacri-  
fice of Christe, is that onelpe propitiatorie sa-  
crifice of good sauour, whpche by it selfe is  
acceptable to God the father, and deserueth  
vnto vs forgeuenesse of synnes, grace, and o-  
ther benefittes of God, and that it is the sa-  
crifice, whpche was shadowed in all the sacri-  
fices of the lawe, and whpche made all the o-  
ther acceptable vnto God. As also the sacri-  
fice of oure selues, and what so euer plesaunte  
thpnges we can do to God, be alowed, and ac-  
cepted of God for respecte of thys onelie pro-  
pitiatorie sacrifice. Wpithout Christe there is  
nothyng acceptable. No man can do anie ac-  
ceptable thpnge without Christe.

Wherefore the preachers muste busilie  
beare into the people that they thynke not  
that, acceptable seruise, and worthyppe maye  
be done vnto God, wpyth anie sacrifice or ob-  
lation, be it neuer so pzeious; for the digni-  
tie, and worthynesse either of the thpnge, or of  
the offerer, if the same sacrifice, or oblati-  
on be not offered, and made acceptable in  
Christe

**Of holie oblations**      **fol. Cxxvi.**

**Christe the Lord** thorow hys merite.

Secondly that they go not about to geue any other sacrifice to God, the those whiche we rehearsed before, that is to saie the sacrifice of them selues, of a brused spirite, and hert afflicted thorow sinnes.

Item a sacrifice of prayse and thankesgivinge for the benefittes that they haue recepued, wth liberalitie towarde the poore, and other thynges that make for the promotinge of the kyngdom of Christe. Wherfore to offre to God greate gyftes, to builde, adourne, and enriche, temples, altiers, monasteries, farther then that it prouoketh the religion of Christe wth thys false opinion, as though these thynges were muche more acceptable, to god then if suche gyftes were bestowed vpon the poore for Christes sake, be in no wise these sacrifices, whiche God requireth or aloweth but wherwth the wrath of God is more prouoked. And therefore the people muste be warned, that corporall goodes muste be offered to God for none other vse, then that the religion of Christe maie be furtherede, that the holie ministerie maie be ordepued, and maintained, that the necessitie of the poore maie be provided for. I praye that they maie be ministered to euerie bodye as is needefull to lyue Godlye.

Therefore to builde huge temples, and  
to



Of holie oblations

to decke them wpth more thynges, then be requisite to thys purpose, that the congrega-  
tion maie haue a conuene place, where vnto  
they maie come together to heare Gaddes  
worde, to receiue the sacramentes, and to doo  
other thynges pertapynge to religion, is not  
allowed of God. For these thynges make  
nothyng for the edification of fapth in Churche  
or for the health of oure neighbours, where-  
vnto all christ:an mēns benefites, and good  
workes shoulde be referred, seing that Christ  
Jesus is the summe of all the commaunde-  
mentes of God, and thende of the lawe, that  
we (I saye) maie trulpy knowe hym, and take  
halte vpon hym, so that we map lpye in hym  
and he in vs. And further seinge that the ende  
of the lawe is loue out of a pure herte and  
good conscience and faith vnfaigned.

1. Timo. i.

Therefore lette the thyng that Sapnte  
Hierome teacheth haue place, that is to witte  
that the temples of christen men muste be so  
builded, and decked, that out of them it maie  
appeare oure riches, and glorie to be sette in  
the crosse of Christe, that we maie serue suche  
a Lorde, that gathered hys congrega-  
tion in the mooste pouertie of the worlde wpthout  
golde. The matter stode othertwys with the  
people of the olde testament, which had theyr  
peculiar rptes, theyr ceremonies, theyr polie-  
tie, theyr ornamentes in the tabernacle, and in  
the

Of holpe oblacions. fol. C. xxxviii.  
the temple, all whiche thynges after the com-  
minge of Christe, sealed. That people hadde  
onely one temple, whiche they decked wth  
some outward glories, & in the meane  
whyle neuertheless they were commaunded  
that they should haue no begger among them.  
In the daie of iudgement when Christe  
shall pronounce the laste sentence of all men,  
he shall saie thus. I haue hungered, thyr-  
sted, I was naked, straung, weake in bondes,  
and you ministered vnto me. For what so  
euer ye dyd to one of these litle ones, I take it  
to be done vnto my selfe, enter therefore into  
the kyngedome of my father, whiche was pre-  
pared for you from the beginninge. But to  
those, whiche haue not done these thynges  
to hys litle ones, he shall saie. Go into euer-  
lastinge fyer. etc. But we shall heare no men-  
tion made of buyldynge of temples, and mo-  
nasteries, and deckynge of the same. Let the  
pastours then teache the people to exhibite  
true, worshypppynge vnto God, to decke  
hys true, and lyfelyng temples, that is to suc-  
cour the poore and afflicted, whiche be the true  
membres, and bretherne of Christe. Thys  
thyng God hym selfe dyd not onely com-  
maunde vs, but the holpe fathers also requier  
the same of vs. S. Ambrose wyrteth thus in  
the ii. booke of offices. Chapte. xx. When the  
Lorde shall sompleme, add require, whp the  
S. i. good



### Of holpe oblations.

goodes of the church, golde, and costlie be-  
seles were not bestowed vpon the vse of the  
poore, and redempcion of prisoners, if a man  
wyl lape the ornamentes of temples, for hy-  
ercuse, and sape, I was a fearde lest the tem-  
ple of God should waite ornamentes, he shal  
heare of the Lorde: Sacramentes require not  
golde, neyther do those thynges please by  
reasone of golde, which are not bought wth  
golde. The raunsomynge of prisoners,  
is the herpe ornamente of sacramentes, and  
they be herie precious vesselles, whiche re-  
demed soules frome death. That is the true  
treasure of the Lorde, whiche worketh the  
same thyng, that hye bloude wrought. The  
(sayeth he) I acknowledge the vessel of the  
Lordes bloude, whan I se redemption in both  
that the chalys redeme them frome the enemye  
whome the bloude redemed from synne, etc.  
But oure naturall byndnes, and rebellious  
gynite God, causeth, that we neuer woulde  
hym accordinge to hye prescription. And tho-  
rowe oure naturall pryde, and vngentlenes,  
and neglectynge of oure bretherne, it cometh  
to passe, that we thynke those thynges vayne  
ly wasted, and losse, or not well bestowed,  
whiche are spente vpon the nedie, and despi-  
sed men before the worlde. Therefore men  
fall so farre, that they hadde leuer offer theyr  
gyftes to God for an ornamente of wynde,  
stones

**Of holpe oblations.** fol. **Exxxviii.**  
stones, and deade bones, and for the mainte-  
tenance of unprofitable felowes, then for  
the use of the poore; where as yet he testifieth  
that he will compe those thynges done vnto  
to hym selfe, what so ever we bestowe vpon  
the poore for his sake, promysinge that he will  
molte largely recompence the same in this  
worlde, and in the worlde to come.

Wherefore this false, and peruerse opi-  
nion of the fleshe muste be earnestly rebuked  
and diligently corrected, that they maie o-  
mitte those sacrifices vnable to God;  
and that they succour the needye, and afflic-  
ted persones wth true sacrifices, and accep-  
table to God. And the preachers must teache  
and exhorte the people diligently, that they  
bringe all theyr gytes, and oblations into  
a common treasurie of the church, and that li-  
berally. And they shall declare moreover  
that this is the deuie not onely of the ryche  
but also of all men; after the measure of the  
goodes; whiche the Lorde hath graunted to  
euerie one of them. For Christe offered hym  
selfe for all men, no lesse for the poore, then for  
the ryche. It becometh then all men to be than-  
kful, and to remembre that the poore woldoe  
whiche by the iudgement of Christe in offe-  
rynge of a farthinge, gaue more into the com-  
mon butche, then all the other.

We also, God wyllynge, shall take such

Mat. xx.



### Of holpe oblations.

order for the makynge of a common treasurie of the church, wherewith not onely the poore and beggers shal be succurred, but also stipendes shall be appoynted for certayne toward ponge men which shalbe brought vp, & instituted vnto the ministeries of the churche.

Wherefore the preachers shall diligently exhort the people, that they offre theyr oblations to the Lorde liberallpe, as often as they come together to heare the Lordes worde, to the holpe baptisme, to the recepyng of the communion of the supper of the Lorde, to the common prayers, or on the sūdaies, and other accustomed festes, when mariages are blessed, when thanks are gūen to the Lorde for them, that haue recovered them selues frome some sickenes, when women lately deliuered go to church, and when soeuer God hath gūen peculiar gūftes to men, whiche thinge he doeth euen daely. For we daely enioye the mouste ample benifites of God, wherefore we muste daely declare oure thankfulness, wpth godly oblations, that the ministerpe of the churche maye be euer repared and susteyned, and that all mennes necessities maye be bountifullpe succurred. For it is a great, and an vngodlye vnthankfulness that where as men bestowed so manpe thynges must liberallpe vpon stones, wodde, and dead mennes bones, vpon stationaries, and  
suche

**Of holpe oblations. fol. C. xxxi.**  
suche other vnprofitable fellowes, and were  
cōstrayned to buye sacramentes and other ec-  
clesiasticall thynge, wpth money, nowe in  
the lpght of the Gospell they wpll not con-  
tribute a litle to 'mapnteyne the necessarpe,  
and holesome ministerie of the churche, to  
feede the pore, the membres of Christe oure  
betherne, chiesly seinge that they be deliue-  
red of manpe superfluous charges, whiche  
we haue rehearsed. Therefore the people  
muste be called by the preachers with greate  
diligence from those superstitious oblations  
whiche they were wonte to offer vnto deade  
sapntes, theyr stockes, and relikes, and they  
muste be instructed, and exhorted to true,  
and acceptable sacrifices vnto God, whereof  
we haue spoken.

 A forefence, and commaundement  
agaynst the errours of the Anabap-  
tistes.

**V**e are manpe wayes premonished  
both out of the worde of God, and  
also out of histories of ecclesiastical  
matters, that Satan laboureth  
by all meanes to steare by and to bryng in  
to the churche sundrye scanders, and offen-  
ces aswell of doctrine, as of lpe. Wherefore  
the pastours shall watch diligently to turne  
awaye and disapoynte these pernicious ende-  
uours of Satan, and to kepe and deliuer the  
S.iii. peoe



Against the errours  
people of God frome all false doctrine. In  
whiche thynge they muste wathe chiefly  
at this tyme. For it is manifeste that the ana  
baptistes runne vp and doune in moste pla  
ces, and wpth merueilouse craftes, and giles  
creep in, amonge the simple, who also haue  
driven not a fewe out of thei2 wyttes, whome  
they holde entangled and caught in a snare.

Against this in conuenience it shal be right  
expedient, if the pastours often instructe the  
people of those articles of oure religion, for  
whpche the anabaptistes chiefly moue con  
trouerlies, and confute thei2 dotynge dreames  
substantiallly out of the worde of God. Here  
by the people certapnely knowynge howe un  
godly thei2 opinions be, beinge so armed a  
fore hande, shall easely determine that the au  
thours of suche doctrine muste be necessariy  
eschued, and condemned. And the more that  
they shall abhorre fro the vngodlye sayings  
and blasphemies of these men, the more ease  
ly they shall be reteyned in the studie of spi  
rite doctrine, and ecclesiasticall consente. And  
the diligent handlynge, and large exposition  
of suche places causeth all men in the congre  
gacion to be more plentifully, and certepnely  
instructed, and confirmed in the doctrine of  
Christe. And that the people maye be armed  
afore hande agaynst the vngodlye imagina  
tions of these men, the preachers muste en  
treate

**Of the Anabaptistes foli. Cxi.**

great plapnelp, and clearely of all theyr articles and shewe howe noysome, and pestilent they be, and full of all pernicious perturbation of the common weale, sedicio, and horrible blasphemies agaynste god, and his holy Gospel. For some make for the overthrowinge of outwarde politie, some for the confirmacion and ignorance of spynnes to blowe vpp a truste of oure owne ryghtuousnes, and establishe a contempte and violation of the sacramentes, & holy ministerie of the church. The chiefest then of these muste be declared to the people by name, and often repeted.

As these be, where as they say, that to administre the comon weale, to exercise comon iugementes, to punish pll doers, be offices and workes contrarie to the preceptes of Christe whiche a christian man vught not to do. Item that to offre an othe, or to sweare at the commaundement of them that administre the common potwre, or be lawefull Judges is agaynste the Gospel. Item that it is spenne for a man to haue anie thynge propre, but that all christen men oughte to make theyr goodes common. Item that a Catabaptiste mape forsake his wofe, which alloweth not his errours and contrarie wofe.

It is euident that these errours be seditious, and that they muste bee aswell restrayned as, other seditious deuises, and dedes



### Agaynst the errours.

are wrothe to be. Wherefore the common officers muste punishe these felowes wpth convenient rigorousnes. And the preachers must shewe the people by the scripturs, that these Imaginations be agaynst the Gospell, and that they haue theyr begynnyng frome the naturall arrogantie of men, rebellion, and confusion, whiche fyghte agaynst the kingdom of Christe. The Anabaptistes, that kepe not the difference of spirituall and polypke lpe vnderstande not that the Gospell teacheth the knoweledge of God, and the inuocation of hym, in Christe Iesus oure Lorde, and eternall ryghtuousnes, and that neuertheles it improueth not these outwarde thpnges, to eate, and to drynke wpth thanks gpyng. Item these ciuile thpnges, to gouerne the common weale, exercise Judgementes to make warre to go a warfare, to obepe the officers, to marie to kepe oure owne goodes, to gette, and mayntapne riches wpth labour and lawefull bargaynes, to sette forth sciences profitable to oure lpe, to teache well the youth, and suche lpe, whiche in god lpe men are the verpe worshpppnges of God.

These thpnges further godlines, and common tranquillitie, and it is profitable to amplifie this dignitie of polypke thpnges, which when they beginne to vnderstande, then men shall applpe them selues mozt gladly to this diuine

**Of the Anabaptistes foli. Cxli.**

divine ordinaunce, and they shall learne to exercise sapeth, and love in these accions of Ipse. And they shall obepe the officers w<sup>th</sup> all they<sup>r</sup> hertes, and as muche as in them lieth they shal studie to mainteyne common peace, and honest maner of lypynge.

But besyde the forsaide sedicious opinions, some haue brought forth yet more abominable, of whiche company they were that invaded the Citie Moniter, whiche taughte that the officers dissenting from them, oughte to be abrogate, and they dyd sette vp a newe tirannie vnder the name of the kyngdome of Christe. Whiche thyng pertryneth not onely to the ouerthrowynge, and reprovynge of the ordinaunce of God, as euerie comune power is, but it is a syn agaynst the comaundemente cōsernyng the magnifyng of Gods name, vnder a false pretence of Gods name, to oppresse the comune officers, and to turne the Gospell into an outwarde politike gouernance. And to make this leude doctrine more pleasaunte, they fapned the holpe gooste to be the authour of they<sup>r</sup> furour, falsly imagininge visions, and prophetes, whiche they broughte forth most vnlamefastly agaynst the word of God w<sup>ritten</sup>, which they taught to be playnely despised. All whiche thynges be the actes of extreme ungodlines, and barbarousnes, whiche God is wount to punishe w<sup>th</sup>



**Of the Anabaptistes,**  
w<sup>th</sup> notable, and horrible examples even in  
thys lpe, as appeared in the verie same men  
of M<sup>o</sup>ster, whome we named before. For  
the thynge that chaunced amonge them,  
were surelp horrible, and to be cōpared w<sup>th</sup>  
the mo<sup>st</sup>e notable thynge that euer happe  
ned in the worlde. The preachers shall ex  
horte men diligently to confidre religionlp  
these so fore, ypgorous, and terrible examples  
and iudgementes of God, whych beinge con  
sidered they w<sup>ll</sup> more vehementlp abhorre  
boeth from Anabaptistes, and all other here  
tykes and they shall learne to iudge, and de  
termine more certaintlp of heareing the word  
of God, whiche God hym selfe hath so bon  
tuouslp sette before us in the holy scriptures,  
and so merueilouslp preserveth vnto thys  
dape. And they shall begynne to order theyr  
lpe accordinge to the, prescription of Goddes  
worde, w<sup>th</sup> all feare, and godlie carefulnes,  
they shall also haunte ecclesiasticall assemblies  
studiouslp, and they shall caste awape the  
loue of them selues, and the despisyng of  
the congregacion, and the holpe ministerie,  
and shall not invade other mennes offices.  
Surelp oure aduersarie the deuyl ceaseth not  
nor slumbreth, but watcheth, and seeketh to  
pull men frome God w<sup>th</sup> infinite craftes  
gyles disceites, and sclaunders. Wherefore the  
preachers shall exhorte the people w<sup>th</sup> great  
dilligence

**Agaynst the errors** fol. Cxl.  
diligence to the feare of the Lorde, and they  
shall be retayned in sisterlie of sayeth, and  
communion of the congregation, and ledde  
in the waie of the Lorde wpth continuall  
prayers, wholesome doctrine, and diligent ex-  
hortation.

An other kinde of vngodlye doctrine,  
wherewith the Anabaptist fighte agaynst  
the congregacion of Christe, is concerning  
spirituall matters. For saye they denie ori-  
ginally synne, and they wpll not acknowledg  
howe greate filthynes, howe greate impietie  
and euer pestilent corruption was broughte  
vpon vs all thowhe the fall of Adame. Fur-  
ther because they admitte not originall synne.  
they also refuse the baptisme of children, and  
in as muche as in them lyeth, they drawe a-  
waie the mooste parte of men from God, and  
eternall saluacion.

They saye they bolste them selues to be  
righteous, and to please God, not purely  
and absolutely for Christes sake, but for their  
owne mortification of them selues, for theyr  
owne good workes, and persecucion, if they  
suffer any. Wherefore they deuyse many wor-  
kes to them selues, for whiche they haue not  
the commaundemente of God, and bolste  
them selues wpth arrogant hypocresie, they  
refuse the dignitie of crulle matters, and they  
saye that, that imagined crosse is a greate  
pale



Agaynst the errors  
passion, & asmuche as they make they quench  
the doctrine of sapeth, teachinge men to trust  
in theyr owne workes.

Fourthly they dispise the outward mi-  
nisterie and doctrine of the churche, they de-  
nie that God worketh by the same. They  
teache that we muste loke for priuate illumina-  
tions and visions. Wherefore they auoyde  
the common sermons of the churche, and ho-  
lye assemblies of the people of Christe, they  
wyth drawe from the sacramentes which they  
wyl to be nothyng else, than outward  
spgnes of oure professiō and felowshippe, as  
the badges of capitaines be in warre, they di-  
ni that they be workes and ceremonies insti-  
tuted of God for this purpose, that in them  
we should acknowledge, embrace, and receiue  
thorough sapeth the mercede of God, and the  
merite and communion of Christe, and that  
God worketh by these signes, and exhibiteth  
vnto vs the gftes in dede, whypche he offer-  
eth wyth these signes.

And though all the Anabaptistes do not  
holde all these vngodlye opinions, yet there  
be verie fewe, that haue not the moste parte  
of these. And there be some, whypche folowe  
and teache thynge pet more abominable  
then these.

Agaynst these common errors of Ana-  
baptistes, the preachers muste teache the peo-  
ple

**Of the Anabaptistes. fol. C.xliii.**

ple, at certayne tymes, and declare the verie  
same places of the scripture, for which chiefe  
ly the Anabaptistes make all thys busines.  
Wherein they shall not onely do the congre-  
gations good in thys popnte, that they shall  
be ware lest the leaven of the Anabaptistes  
spreade anye farther, and corrupte more, but  
they shal also brynge to passe that the faiethe  
full of Christe shal be more plentifully, and  
certaynly instructed, and confirmed of al the  
doctrine of Christe, and chiefly of the con-  
trouersies, wherby these heretikes do moue.  
That is to saye, of Ciuile officers, of the  
dignitie of the Politike thynges, of othes,  
of comon iudgements, of punishments, of the  
proprietie of goodes, of lawefull bargaines.  
And it shall be verie profitable ofte to repete  
these thynges in teaching, that the myn des of  
Christes saythful maye be armed against the  
dotinges of the Anabaptistes. They shall la-  
boure diligently to declare out of the scrip-  
tures, & propre testimonies of the holy goste  
that thys whole maner of ciuile lyfe, fellow-  
ship, and gouernaunce was taught, and orde-  
ned vndoubtedly of God him selfe that they  
be the verie workes, and benefites of God,  
whiche he wyl adorne wth hys benefittes  
as Paule testifieth, Rom. xiii. And al the pro-  
phetes, and Apostles preache wth voy-  
ces, that it is the commaundemente of God,  
that



### Of the Anabaptistes

that we shoude obey the officers lawefully  
indeyned, that the subiectes be not rebellious  
to the officers, nor go aboute to plucke them  
frome theyr place. And thys place, of Saynt  
Paule concerninge officers muste be truely,  
properly and diligently declared, by reasonne  
of the busye spirites, whiche thynke that the  
kyngdome of Christe is not well exalted, ex-  
cepte all earthlye powers be abolished, and  
that they vse not the libertie, whiche he gaue  
excepte they caste of all yokes of mannes  
bondage. But the Gospell teacheth, and of-  
fereth a spirituall kyngedome, that is to say,  
that Christe sitteth on the ryght hande of his  
father, and prayeth for vs, and gyueth for-  
gouenes of synnes, and the holy goste vnto  
the church, that is to saye, to them that beleue  
in hym, call vpon hym. The Gospell not  
onely wpyth draweth nothyng frome the ci-  
uile lyfe, felowshippe, or gouernance, nor  
troubleth nothyng in the same, but also it en-  
courageth, and instructeth, rightly to man-  
age thes lyfe, felowshippe, and gouernance  
of ciuile matters. For it bringeth to passe that  
all they whiche beleue the Gospell, submitte  
them selues to all menne wpyth all theyr  
vertes for the Lorde Christes sake that they  
serue all maner of men, and do them good in  
all thynges that pertain to the neede of the  
bodie, or to ciuile societie, Therefore in thys  
ciuile

Againe the errors fol. Cxlii.  
civile life and societie they exercise their faith  
and shewe examples of love towards the  
neighbours, with whom they live, in all  
their necessities all manner of waies. What  
so ever gentle behaviour there is in the world  
what so ever piteousnes, or healeth to faith-  
full, and honeste civilitie, and participation  
of present thinges, and in the improveinge  
and aboutinge of the common weale, that chri-  
sten men onely do rightly understande, and  
laboure to performe moste promptly. In like  
maner the pastors must often substanti-  
ally declare, and excuse those doctrines also  
that pertaine to a spirituall life, for whiche  
the Anabaptistes make muche busines, as,  
of originall sin of the baptisme of infants  
of the righteousness of faith. And these thin-  
ges they shall teache out of the holy scripture  
as, of originall sin, what an horrible evill it  
is because mans reason doth not see those thin-  
ges to be damned, whiche remaine in the  
nature of manne, I meane the ignorance  
of God, wantte of the feare of God, and  
distrusting of God. Item that alloweth  
the baptisme of our Infantes, receiveth  
our infantes into his children throught  
baptisme, and maketh them heires of his  
grace, and everlastinge life. That remission  
of sinnes the communion of Christe, the fel-  
lowshippe of auctore, and blessed life is one.



### Agaynst the errours

Is in the congregation of Chaste, and not amonge the Jewes, or Turkes, or other men, amonge whom the Gospel is not preached, the sacramentes of Chyste are not administered, but rather the name and doctrine of Chyste is blasphemed. The matter standing thus, and seinge that it is evident that God wyl be the God of oure seede also that is to saie, a sauinure, and authour of a newe, and blessed lyfe, to vs whiche thoroowe Chyste be made the sonnes of Abraham, and heires of the promise, and couenaunte, whiche God made wpth hym the father of all them that beleue, the matter beinge thus (I saie) surely we maye conclude, and it is playne, that oure infantes bourned of vs spinners and loste throug h spinnes, muste be offered to Chyste, and be incorporated to hym thoroowe baptisme, that by hym they maye be washed in the churche from synnes, and haue hys ryghtuousnes gauen them & put vpon them. For seing that the kyngedome of Chyste is reueiled amonge vs, and the mysterie of redemption and saluacion wroughte by Chyste, is more clearely, and aboundantly exhibited & preached then before (for many kynges, and prophetes desired to heare, and see the thynges that we heare and se, and it was not giuen to them) it muste needes be that they playnelie knowe not the Gospel of Chyste, and

**Of the Anabaptistes fol. Cxlv.**

and communion of saintes amonge them sel  
ues. that were sayntes in dede, and accepta  
ble to God, or els that they inuade Christe,  
and his church with a woked furie, whoso  
uer they be that wpll not haue our infanten  
to be purged from sinnes wpth the Sacra  
mente of regeneration, and to be planted in  
the church of God seynge that it behoued  
infanten of the olde people to be sanctified,  
and plaunted into the bodie of Christ which  
is the church, wpth that Sacramente, that  
God then gaue them for thys purpose. For  
why shoulde oure infanten pertaine lesse to  
the kyngdome of God then theys, seynge  
that thoro we Christe we be grafted in the ho  
ly roote of that people, and made partakers **Ro. x.**  
of the blessed fatnes of thys olpue.

ffurthermore we haue gouē vnto vs a migh  
tier spirite. Romo. viii. But we be gotten in  
synnes, as well as the Jewes, and haue neede  
to be deliuered from sinnes thoro we Christe  
and to be brought vnto the lpe of God, and  
that in Christes church. For ther is not sal  
uation wpthout the church, where neither  
the worde, nor Sacramente is. Infanten then  
must be planted into the church, & we muste  
goue them the spgne that wptnellith, that  
the promise pertaineth vnto them. And foras  
muche as in thys tyme the Gospel the grace  
of God, and redemption of Christe be more



Againste the errours  
clearely, and effectnously exhibited and pre-  
ched in the church bneith wpyth wordes, and  
sacramentes, then amonge the olde people,  
euerie man surely beynge rryghly warned  
hereof, excepte he be a verie vngodly person,  
shall acknowledge that oure infantes also  
muske be washed frome synnes by baptisme,  
whiche is the Sacramente of regeneration,  
and that they muske be planted in Chyste  
our Lorde, in hys church, in whiche church  
Chyste worketh thorowe hys worde, and sa-  
cramentes, as Paule sape: h that Chyste lo-  
ued the congregation, and gaue him selfe for  
it, to sanctifie it, and cleanse it, wpyth the la-  
uer of water, etc. He describeth not the con-  
gregation wpythout signes, and wpythout the  
worde. Wherefore he sapeyth also in an o-  
ther place, one bodye, one spirite, one Lorde,  
one sapeyth, one baptisme. Whypche thinges  
surely do testifie, that they whypche perceyue  
to the rōgregation, be planted into the same  
wpyth some outwarde signe also. If mē shall  
be warned hereof often, and substantiallpe,  
they shal reuerently vse holpe baptisme, they  
shall come to it, and stande by it more religi-  
ously, and they shall more feruently pray for  
the grace of God to them selues, and to the  
infantes, and wpyth pure myndes, and grea-  
ter sanctification of them selues they shall la-  
bour to offere to Chyste the Lorde both theyr  
owne

**Of the Anabaptistes fol. C. xli.**

of one chylde, and also the chylde of the whole church, according to the Lordes wordes, suffice the little ones to come vnto me, for the kyngdome of heauen perteyneth to such. Whiche moste sweete sapeinge of the Lord oure sauoure they shall also embrace wpth more certayne fapeth, and wpth greater deuotion ggeue God thankes for hys so greate benefitte. Men shall more ouer be moued, and enflamed to procure theyr chylde, beinge grafted in Christe to be brought vp to hym and to hys church wpth greater diligence, and they shall cause them to be noursed in the knowlege of hym, that they may profite the church, and when they be growen vp, they shall dedicate them betymes, as the membres of Christe, vnto his church, beinge the sonnes, and heires of God, and ioyned heires wpth Christe.

In lyke maner the ryghtuousnes of fapth must be declared, and sette forth, by comparynge of the Anabaptisticall imaginations.

For that comparison shall bypynge greater lpyght to thys ministerie, I sape when it shall be playnely shewed howe greate difference there is betwene the true ryghtuousnesse of Christe, and the hypocrisie of these heretikes. For that ryghtuousnes that the Gospell teacheth, is to take handfaste of Christ the Lord with sure fapth, so that the mynde trust ther-



**Agaynst the errors**  
inconstantly, and call vpon God the father  
thorow Christe wth the confidence of chri-  
sten, and studie to glorifie the same wth  
good workes, wherwth oure neighbours  
maye be holpen by al possible meanes, accor-  
dyng to all the power of the holpe God,  
that it hath receyued. But the rightuousnes  
whiche the Anabaptistes teache, and where-  
in they boaste them selues, is al spent in wor-  
kes fained by the selues, and in sufferance of  
cruelles, whiche they laie, or pulle vpon them  
selues, for no Godlie enterpryse but bycause  
they absteyne from the administration of  
the common weale, wherby neuertheles sin-  
gular benefittes are exhibited vnto men, by-  
cause they conteyne other ciuile societie, re-  
iecte iudgements, refuse to go a warre fare,  
eschewe byng and sellpge, and other con-  
tractes necessarie in this lyfe, with all which  
thynges christen men shall studie to do good  
to theyr brethren and neighbours. Further-  
more bycause all they wythdrawe them sel-  
ues from ecclesiasticall communion, and mocke  
holie assemblies, common doctrine, and the  
Sacramentes of the churche, and denie theyr  
healpe to theyr neighbours.

Finally bycause that wth obstinate  
madnes they suffer spoylynges of their goo-  
des, exile, imprisonment, scourginges, and  
martyrdomes, of theyr lyues, & souldres  
des

**Of the Anabaptistes fol. Exlvi.**  
des of death, for these forsaped thynge, and  
other seditiouse sayinges & dopnges. These  
be the good workes of these fellows, this is  
thep: rightuoulnes, whpche when the prea-  
chers shall trie in thep: sermons, and priuate  
admonissiōs wpth the diuine scriptures, and  
trie the nature of christen religion, and shall  
cōpare them wpth berie good workes, and  
wpth the rpghtuoulnes of sapeth the know-  
ledge, and despise of true rpghtuoulnes shall  
be mercurplouslpe confirmed, and kendled a-  
monge the people of Christe, and thep shall  
eschewe, and at hore hypocrisie, and thps  
counterfacted rpghtuoulnesse of frantpke  
felowes.

Thus when the preachers shall wpth sin-  
gular diligence declare and commende often  
to the people, howe the Lorde instituted the  
ministerie of the church, and howe reuerent-  
lpe, he woulde haue it executed and recepued  
what greate things he bouchsafeth to worke  
thorowe the same vnto our health exhibiting  
his grace, and the redemption, and commu-  
mon of hys sonne thorowe these thinges, mē  
shall more esteeme the holpe ministerie, and  
vse it more religiously, omittinge those vaine  
illuminations, and visions whpche frantpke  
men lake for, and exhorte other to seeke, the  
cō nō ministerie of the church being despiced.

We thought it good to putte into thps  
T.iii. place



### Against errors

place, thys generall and shorte instructi-  
on concernge the errors, wretched doctri-  
nes, and pernitiouse sisme of the Catabap-  
tistes, that the preachers being warned may  
learne, howe they maye call them backe into  
the waie of hollesome doctrine, and ecclesiasti-  
call communion, whom they haue founde  
seduced of those madde spirittes, and be not  
pet obstinate wth hereticall furie. And that  
they maye arme them, whiche stande pet in  
the hollesome doctrine, and consente of the con-  
gregation, agaynst the gyles, and hypocri-  
sie of them, whom Satan holdeth confirmed  
in thys madness, and keepe them in the sin-  
ceritie of fapth, and cōmunion of the congre-  
gation, and drawe them from all felowshyp,  
and communion of those fellows. For their  
talke, as a canker, eateth bp the hole fleshe in  
the bodie of Christe. And for asmuche as he-  
retikes be verie subtile, and haue a wonder-  
full madde zeale, to defende thep2 vngodlie  
imaginatiōs, the leaders of the Lordes flocke  
lest anie perishe thoroowe thep2 slouggish-  
nes, or ignorantie, & be caried awaie bp these  
wolves, muste furnish them selues agaynst  
thep2 Sophistrie, and deuilleshe subtilties  
with reading of the hule scriptures, & those  
writings, which in our time haue ben set forth  
of godlie, & learned mē against these thinges.

After

**Of the Anabaptistes fol. Cxliiij.**

After thys sorte then lette the pastours  
watche in theyr sermons agaynste deceites  
and craftie awaptes, wpth the care of euerie  
man one bp one, if neede be, of them whpche  
be committed to theyr charge. But who so  
euer perceiweth that there is some one in the  
citie, towne, or village, where he dwelleth,  
who consenteth to the errours of the Ana-  
baptistes, and alloweth them: we commaund  
suche a man bp the authoritie of the electoral  
dignitie, whpche we execute, that the better  
the same personne to the constable, or gouer-  
nour of the place wpth all speede, whpche  
thynge becometh a good and a christian ci-  
tizene to do, who oughte to pretarre the sin-  
ceritie of religion, and healthe of the churche  
before all other commodities. And we com-  
maunde oure officers that they procure spee-  
dely the persone that shalbe accused, or sus-  
pected of anabaptisme, to be called before  
them, haupnge wpth them the pastour, and  
othere meete ministers of the churche, and  
other good and Godlye men. Then the pa-  
stour or some of the ministers, whpch shall  
be better furnished for that purpose, shal pro-  
poune to hym, that is accused of anabapti-  
call errours, those thynge wherof he is  
accused.

Whpche man if he shall confesse anie er-  
roure, he shalbe kepte in some tollerable con-



### Agaynst the errours

in prison til at cōueniente leasure he may be more fullpe examined and taught. But if he acknowledge no errour, neither can be convicted thereof by true witnesses, they shall lette hym go free. But concernynge them, whpche shal confesse them selues to be of the Anabaptistes opinion in one, or two doctrines, we wpll haue thys thynge obserued.

The officer of that place, where suche one shalbe, as sone as he maye, shall call the superintendent of that congregation and other fitte for that purpose, boeth of the ministers, and also of other tried men of the congregation. Before these men, and the officer, the superintendente, or bilhope shall minister interrogatories to hym, that is fallen into ane anabaptistical doctrine, not onely of that, that he hym selfe acknowledgeth, but of the principall Imaginations of these men, wher of we spake before, if he shall perchaunce be founde, or if there be feare that he is snared in some other made doctrines. For there be anabaptistes, whpche beare aboute in their breast that detestable, and damnable iudaical errour, whpche saye that the church shalbe before the laste daie, a certayne worldelpe kyngdome, wherein the Godlye shal raygne and destroye with weapons al the vngodlie and holde all the kyngdomes in the worlde.

Some confounde the natures in Christe,  
part

Agaynste the erreure fol. Cxlix.  
partlye acknowledgynge in hym the diuine  
nature onelye, and partlye the manhode onelye.  
Therfore they must be diligently demaunded  
of these, and suche other erreurs, and  
they must be earnestlye and wth al softnes  
of the spirite of Christe, warned of those erreurs  
whych they acknowledge, and they  
must be brought agayn fro al erreurs to the  
sinceritie of fapth, and consente of the congregacion.  
And thys thyng must be often asayed.  
For we go aboute theyr saluation, for  
whom the sonne of God was crucified, and  
suffered a mooste bitter and shamfull death,  
that they myghte be called backe frōne erreurs.  
Wherfore we must shonne no labour,  
so that we maye brynge agayne Christes  
shepe begynnynge to strape to the shepfolde  
of Christe. We must assay then so longe to  
deliuer suche from theyr erreurs as of charitie  
we shall perceiue anye hope to remayne,  
that we maye winne our neibour.

If the Lord shalbe presente at thys correction  
of men in erreurs, and shall geue his  
encrease that some maye turne frōne theyr  
erreurs, we wyl that those, that haue suffered  
them selues to be brought agayne into the  
waye shall plapnel, and perticulerlye  
renie and abiure that errour, into which they  
are fallen, and all other vngodlye doctrines,  
whych chieflye in thys tyme bere the church,  
be,



**O**f the Anabaptistes  
before all them, that shall be presente in the  
examination, and conuersation.

But if anie refusynge Godlye admonition,  
and doctrine shall obstinately continue in  
the impietie, the officers of that place shall  
bringe the cause before an higher magi-  
strate. He shall punishe suche accordynge to  
the state of the persone, and errour, wth ba-  
nishement, or other sure paynes, after the  
lawe of the empyre, and the imperial statute  
decreed & sette forth concerning these matters.  
For we wyl that thys be knowen to al men,  
that none in oure dominions, or places subiecte  
to our rule shalbe suffered, that dareth allowe  
one or more of the Anabaptistricall errors.

We wyl haue the same maner used, with  
all them whiche steare vp, spreade abroad, or  
allowe anie false doctrine, that fpyghet with  
the recepued articles of our fapth.

**O**f the administration of religion,  
that is to saie, of the handelpnge, and  
dispensation of the doctrine, Sacra-  
mentes, and discipline of Christ in the  
churche. And fpylte of the maner, and  
ordie of holpe sermons.

**O**n the sundaies and holpe daies the  
preachers shall rehearse, and declare  
to the people the wonted lesson of  
the Gospell, betwene the admini-  
stration of the Sacramente, as the custome  
is

**Of the adiministration fol. 11**

is, and out of that lesson they shall teach the people, admonish, and argue those things which they shall perceive to be mooste necessary, and profitable for christian life. And forasmuche as at the lessons of the holy scripture preache vnto vs of God, to be acknowledged in Christe, of his almightinesse, and mercie, of repentaunce, and forgiveness of synnes in the name of Christe, a wise and faithful preacher shall easely chole that thing chiefly out of euery lesson, that shall make to the health, and edification of the presente congregation. Wherefor the pastours muste haue greate care of the people, and trie at certayne tymes, howe muche euery one hath profited in religion, in what parte euery one staggereth, and is readie to fall, whether it be in the doctrine of faith, or concernynge the truste of Goddes mercie, or in the feare of the iudgement of God, or in patience, loue, or orderinge of maners, that tymely, and holysome remedies maye euer be brought out of the worde of God, as out of a plentiful apothecaries shoppe, and layed to the greuous diseases and vices of the people.

The lessons of the scripture beyng recited in the beginninge of sermons muste be diligentely declared to the people, and that whole together. For the worde of God must be propounded to the people that they maye learne



## Of religion

learne it, and be instructed to Godlynes ther  
by. Wherefore so muche shalbe declared, as  
was reade to the people, that they maie re  
ceiue some frutes of Godlinesse thereby. But  
the preachers and ministers of the cōgrega  
tions shall labour diligentlly herein, that the  
doctrine, and exhortation, whiche they wpll  
vse before the lessons, euer be referred to  
those thynges, wherein the people is weak  
keste, and they shall instantelpe beate in the  
thynges, whiche they shall perceiue to fur  
ther the amēdement of the people, and hōle  
some institution, whiche thyng we see that  
the holpe fathers dyd also, who spake decla  
red in ordre the lesson that was recyted, and  
afterwarde taried chieslye, in those places  
in teachinge, exhortynge, and reprovynge, that  
semed mooste to further the institution, ad  
monission, & correction of the people.

But bycause all doctrine, and exhortation  
is then ryghtly percepued, and lette to spūke  
deeper into the mynde, if it be deriued out of  
certain principles knowē before, as out of the  
fundatiōn, & be cōcluded in the same, the prea  
chers must referre all doctrine, & exhortation  
in their sermons, to some place of a Catechis  
me or institution, as to the ten commaunde  
mentes, to the articles of our fapth, the Aor  
des prayer the Sacramentes, and suche lyke  
principall poyntes of oure religion. And by  
cause

**Of the administration . fol. Cl.**

cause that the whole christian doctrine, and what so euer pertaineth to Godlinesse, consisteth in these summaries, and be metely well knowen to the people, it bringeth greate lighte to the doctrine and it moueth the people the more, if the sermons shalbe referred to these popntes, as to a certayne marke, and if they shall shewe the people, to what parte of the catechisme that, that they teache, pertaineth,

Thys thynge shall healpe muche to thys purpose, that the people maye, daylye growe more, & more, in al godlines, fapth in Churche and loue towarde theyr neighbour.

The pastours muste also teache the people, the common offices, and dueties of thys lyfe, accordynge to euerie mannes vocation as the office of married folke one towarde another, the office of the parentes towarde theyr chylidren, and contrarie wyle. What maisters owe to theyr seruauntes, and seruauntes to theyr maisters. Howe the officers oughte to be esteemed, and all other gouernours, how greate reuerence we owe the, how we ought to lyue wthoure superiours, equallles, and inferiours.

These thynges must be ofte propounded, & repeated in sermons, chiefely on the holpe dayes, whē a great cōpanie of people resorteth together & the prayses of ciuil lyfe, muste be diligently beaten into me, and chiefely the youth muste



**O**f the administration  
musste be accustomed wpth greate diligence,  
and arte, to learne to haue a reuerente opin-  
on of the officers, and of the lawes, and of all  
politike thynghes. Thys reuerence is profi-  
table to the common weale, and is the nurse  
of greate vertues.

**O**n the Sundapes, and holpe daies at the  
euenynge prayers, some exhortation must be  
made, which shalbe chosen out of the epistle  
of the sundape, or holpe day, whych the prea-  
chers, when it is reade to the people, shall in-  
terprete diligentelp. They may, if they wpll  
declare to the people the actes of the Apo-  
stles, or one of the Euangelistes, or some epi-  
stle of Paule, or the psalter in ordre. But let  
none of the preachers take in hāde to declare  
the bookes of Moses, the hystories of the  
olde Testamente, the Prophetes, but they to  
whome the Deannes shall committe that  
matter.

**W**e wpll also that vpon the sundapes,  
and holpe dapes. aswel in the mornynghes, as  
euenynghes holie assemblies be vsed, holie les-  
sons be propounded and prayers be made if  
there be ministers inowe, and if muche peo-  
ple come thereunto. For so seruantes and  
other of the commone people shalbe better  
provided for, whych can not ever come to the  
principall assemblies of the church. In the  
mornynge let the catechisme be declared, if it  
maye

mape be, if not let it be declared at euery tyme when the people resorte together. For a certeyne houre of the holpe daies must, be appointed for the ruder sorte, and the youth to haue the Catechisme declared. And that houre for the Catechisme shalbe appointed that is moste conueniente for the people. And in the weeke daies, two daies or one at the lesse, shalbe appointed for the Catechisme from Marche, to Nouembre. Frome that tyme vnto the sprynge tyme, the Catechisme may be omitted on the workynge daies by reason of yonge chyldren whych can not be present for the greate colde.

In euery congregation suche ministers muste be chosen to the handlinge of the Catechisme, as may be found most readie & mete thereunto though they be not priestes, or stablished in other ordinarie ministers. But how & after what foure the catechisme muste be expounded, we wpll declare hereafter. In cities we wpll that then hypon the workynge daies, there be two holp assēbles euery day in the whych holpe lessons shalbe reade with prayers, and Psalmes, if ministers want not and if the people wpll be entreated to come together diligentely. Let suche hōures be appointed for these assemblies, as shalbe moste commodious to the people.

In greate villages, if the people wpll suffice it  
let

A Catechisme is an introduction, institution, and instruction of the vnlearned.



## Of religion

let holpe assemblies be called together thrise  
a weake, in whpche moynpge prapers and  
exhortations shalbe vsed out of the scriptures  
If by reason of the negligence of the people  
it can not be done so often, thep shall procure  
that they come together ones, or twyse.

## Of the holpe Sacramentes generally.

**L**ette the pastours, and teachers re-  
membze that it is thep2 duetie, to en-  
structe the people diligentely not onely  
in the administration of the Sa-  
cramentes, but also often in thep2 sermones  
when the place shall require it, what is done  
and exhibited in the hādelinge, and dispensa-  
tion of euerie Sacramente.

Howe mē ought to prepare them selues to re-  
ceiue the Sacramētes, & wpth what trust we  
must take thē, and wherin we muste put con-  
fidence of receiuinge the benefittes of God in  
the Sacramentes, and howe muche diligence  
& religion is required to the handlinge of sa-  
cramentes, not onely of them, toho thē selues  
vse the sacramentes, but also of them that be  
present at the administration, and despensati-  
on of the same, & chiefly of the ministers which  
exhibite, and distribute them to other.

But chiefly thep shall warne the people  
that they thynke not, that they maye obteyne  
the grace of God, and communion wpth  
Christe

Christe, in the Sacramentes thoro we the strength, & worthines of the outward worke either of him, that ministrieth the sacramentes or of hym that recepueth the, but onely thoro we the strength of God, and merite of Christe, who wpll worke in hys worde and Sacramentes, and perfourme all those thinges vndoubtedly, whpche he offereth in the Sacramentes, and testifieth wpth hys wordes, to all them, that recepue the Sacramentes accordinge to his worde with true fapth.

Of Baptisme.

What baptisme is.

**B**aptisme is a Sacramente of regeneration, whereby we be planted and incorporated into Christe the Lorde, and be byrried into hys death, and put on the same, and be made thoro we hym the sonnes, and heyles of God. Wherefore we muste handle, and receiue thys Sacrament wpth greate reuerence, and religion. And therfore we must vse that maner of administringe thys Sacramente, and suche tyme muste be appoynted for the administration of the same, that all thynges maye serue to keare vp, and encrease reuerence, and religion, that thys holy Sacrament maye be godly, and hollosomely administrated and receiued.

Amonge the auncient fathers Baptisme was openly ministred onely at two tymes in the yere, at Ester, & Witsontyde. Whiche

Testimon of the crowne of a soueraine



## Of Baptisme.

constitution because it shoulde be harde per-  
chance to renew, we wpll that Baptisme be  
ministred onely vpon the sondapes, and ho-  
lye dapes, when the whole congregation is  
wonte to come togpther, if the weakenes of  
the infantes let not the same, so that it is to  
be feared that they wpll not lye till the  
neste holpe dape, for our mynde is that the  
hand!pge of the Sacrament of Chyistes bo-  
die and bloude called Eucharistia maye be  
iynned with Baptisme, and that they which  
bringe the infantes to Baptisme, maye vse  
the bodie and bloude of oure Lorde Jesus  
Chyist after the maner, and institution of the  
primitiue church.

That Bap-  
tisme must be  
sone desired  
of the paren-  
tes for thep:  
infantes.

But that all thynge maye be ministred,  
and receiued religiously, and reuerently, the  
parentes of the infantes shal signifie the mat-  
ter betwix to the pastours, and wpth the  
godfathers shall humly require Baptisme  
for thep: infantes. That if the parentes, or  
the godfathers, or both be subiecte to mani-  
feste crimes they maye be corrected of the pa-  
stoure, if they wpl admitte correction, or if  
they be incorrigible, that they maye be kepte  
frome the communion of Baptisme, lest they  
be presente at so diuine a ministracion vnto  
damnacion, and wpth danger of offending  
the church, for they as well make them fel-  
ues gyltie of the bodie and death of Chyiste  
whiche

Whatmaner  
of men ought  
to be presente

whiche unworthy be present at thys Sacramente of Baptisme, and require the same for thep? Infantes wouthout true fapeth in Christe, as thep whiche take the bodie, and bloude of the Lorde unworthely, that is to saye, not after the institution of Christe, namelie wouthout true repentaunce and faith in Christe. Wherefore if suche come unto the pastours to aske holpe Baptisme, whether they be the parentes of the chyldren, or thep? godfathers, as be defiled wth manifold crimes & abominacions, the preachers shall exhorde them unto repentaunce, and warne them, that they be not presente at the administration of the Sacramente for that tyme, lest they pull damnacion vpon them selues, and offende the church. For suche by reason of thep? wicked actes haue no parte in the bypuggedoe of God, neither be they to be admitted to the participation of the sacramentes, excepte they repente openly. But if the parentes be founde in such crimes they shall despyre thep? kinsfolke, or other frendes whiche be as yet the true and lyeuelp members of the church, that in thep? steede they wpll aske Baptisme for thep? infantes. If the godfathers shall be indged unworthy of the church, other shall be desired, which haue good testimonie. In the request of Baptisme the pastours shall aske them, whether the in-

at Baptisme and who ought not.

Men defiled with open crimes may not be presente in the administration of baptisme.

What maner of men ought to desire Baptisme for the chyldre in the stead of those parentes or godfathers,



Of Baptisme.

Shall be ministered. For semge that Baptisme  
muste be ministered in an hygh administrati  
on whe al the church is gathered togther it  
is conuenient that in these holie actiōs, in the  
moderation of boeth the sacramētes be bled  
that maie heape to steare vp the deuotion  
of the people, and that thowwe longe tarp  
singe it geue not some occasion of negligēce  
or of diminishinge the godlye feruentnes of  
the mynde. Wherefore, when it maie so be  
it shall be profitable to seperate in tyme the  
handelping of the Catechisme and exorcisme  
froine the ministracion of baptisme, after the  
custome of the olde fathers. But when the  
people can not be conuentionally present, bi  
cause that, manie of them dwell farre from  
the temple, or for some other iuste cause, then  
the exorcisme and Catechisme may be hand  
led togther wpth Baptisme.

Howe be it the pastours shall labour, as  
much as is possible, that this moste holpe  
Sacrament of Baptisme, whych is the first  
adoption, receiuinge and entringe into the  
kingedome of Christe be not administrated,  
and recepued, but before the whole congreg  
acion wpth greate grauitie and reuerence.

Whe the Catechisme then, and exorcisme  
shall be handled the dape before Baptisme: let  
the infantes be brought forth at the eueninge  
assemblie, at the whiche the people, because of  
the

**Of Baptisme fol. C. lvi.**

the holie daie folowing, or sundaie, is wonte  
to be present. The parentes, and the kinsfolke  
after the exemple of the olde sapntes muste  
also be presente, and bringe thep: Infantes  
to the temple. Which, parentes and other be  
inge come togither, the pastours, and minis  
ters must first plapnelp declare the misterie  
of holie Baptisme, and the exceedynge benis  
fetes of God exhibited therein, to the, which  
brought the chldren, and to the reste of the  
people, with singuler grauitie, and religion.  
Secondly thep shall exhorte them to a godly  
and sapethfull recepyunge of so greate a Sa  
cramente, and so inestimable benifittes of  
Christe. Then thep shall require of the pa  
rentes, & godfather to renounce Satan, and  
the worlde, and to confesse the principal arti  
cles of oure fapth, and religion, whiche con  
fession and renunciation thep muste make  
plapnelp, and grauelp be fore the whole  
congregation.

¶ A fourme of Catechisme, that is  
to saie, of institution, exhortation, and  
demaundes, made to the godfathers  
and all them that bypnge infantes to  
holpe Baptisme.

**F**irste the pastoure, other ministers  
standynge by hym, shall thus exhorte  
them, that bypnge the infantes to  
Baptisme.



**An exhortation and instruction concerning baptisme.**

**The communion of originall synne.**

**That the Lord commaunded infantest to be brought vnto hym.**

**An exhortation and demaundes**  
Beloued in Christ Iesu, we heare bapely out of the worde of God, and learne by oure owne experince that all we, frome the fal of Adame, are conceived, and borne in synnes that we are giltye of the wrath of God, and damned thoroow the synne of Adame, excepte we be deliuered by the death, and merites of the sonne of God Christe Iesu oure onely sauour. Seinge then that these present infantest be borne in the same estate and condition, that we were, it is plapne, that they also be spotted wpth originall synne and disease, and that they be subiecte to eternall death, and damnacion. But God the father accordinge to hys vnspeakeable gentlenes, and mercpe towardes mankynde, sent hys sonne, to saue the worlde. Wherfore he wyl also that these infantest be saued. He bear the synnes of all the worlde, and deliuered, and saued aswell the infantest, as vs which be of greater age, frome synnes, death, the diuell, and euerlastynge damnacion, who woulde haue the infantest to be offred vnto hym, that he myghte gpyue them his blissinge. Wherfore according to pour christia godlines take thys chyld, bring him vnto Christe and offer hym wpth pour godly prapers, that he map obteyne of him remission of his synnes, and be remoued into the kyngedome of grace, beinge deliuered from the tyranie of

**Before Baptisme. fol. C. lvi.**

**Math. xix.**

of Satan, and that he maie be made heire  
of ternal saluacion. And be ye moſte certeine  
hereof, that oure Lorde Jeſus Chriſte wpll  
mercifully regarde thys worke of pour cha-  
ritie, towardeſ thys infante, and that he wil  
heare pour prapers for he him ſelfe thus con-  
maunded wpth hys worde: Suffre the litle  
ones to come vnto me, for vnto ſuche pertaineth  
the kyngedome of God. Wherefore, be-  
loued I exhoarte you, and beſeeche you as ma-  
nie as be preſent, that you wpll religiously  
conſidre wpth pour ſelues the greatenes of  
thys miniſtration, and worke, that we go a-  
bout. For ye ſee howe the churche humbly  
but conſtantly bringeth hither theſe miſe-  
rable weake infauntes, & diſtitude of al ſtrength  
wpth whiche dede they confeſſe plainly,  
that they be children of the wrath of God  
of ſynne, and euerlaſting death. They pray  
for them wpth godlye, and feruente wylhes  
deſiringe to obtayne for them the grace, and  
healpe of God, that thoroowe baptiſme be-  
inge bozne agayne of God, they may be the  
children of God. Thinke not then, that a-  
nie trifling, or chyldeſhe thinge is hand-  
led in thys hylpe adminiſtration, wherein  
warre is taken in hande agaynſte Satan,  
wherein he is not onely dreyen out of the  
infant, but the infante is bound with an oth  
that he euer warre agaynſt hym, as the ene-  
mye



An exhortation an demaundes  
mies of his kyngge Christ vnto hys last breath  
wth al hys power. Wherefore God muste  
be called vpon wth greate confidence, and  
moste feruent prapers, that he wpll not one-  
ly deliuer thys chylde frome the powre of  
Satan, but also strēgthen, and defende hym  
that thozowe out all his lyfe, and chiefely in  
the poput of death, he maye stand, and fight  
agaynst Satan valiauntly.

Wherefore lyfte ye vp your myndes al-  
so, and thynke that you muste in thys place  
heare the worde of God wth spinguler de-  
uotion, that you muste call vpon God wth  
liuely sapeth, and that here you are prouo-  
ked to praper for a moste weightie cause.

Therefore behaue your selues so, that God  
maye se your religion, and allowe it, neithe  
suffer ye that this moste holie Sacramente  
of Baptisme, be vntowthelie handled tho-  
rowe you, and be made a mocke vnto Sa-  
tan, and so shame be done to God, who here  
powreth forth so greate riches of hys grace  
for he hym selfe calleth thys Sacramente  
the lauer of regeneration, whereby he ma-  
keth vs hys owne sonnes, heyes of euerla-  
stynge lyfe, and parttakers of all hys beny-  
fittes, because we be the coheyes of hys  
Christe, bringe deliuered from the tetirannie  
of the diuell, synne, death and hell. Where-  
fore I beseeche you for Godes sake, and your  
sal-

Howe greate  
thynges god  
genneth vs in  
baptisme.

## Of Baptisme fol. Cxlii.

saluacion, that ye wyl wortheelp esteeme and thankefullly embrace so wonderfull abundante grace of God whiche is exhibited in this Sacramente. For Baptisme is a great comforte vnto vs in oure daungers, and afflictions, and it is the spryte entraunce vnto all the benefittes of God, and to the blessed feloshippe of all sapntes.

Therefore that we inape conside this vnspeakeable benefitte of God wpth a presenter mynde, and greater religion we must spryte remembre, into howe greate euylis the fall of Adam thre vs. And contrarie wyle howe vnnemesurable grace God exhibited to mankynde thowoe his sonne in that, that he hath redemed vs froine the same euylis by baptisme. Thirdly howe this so greate mercie of God ought to be euer before our eyes in all perilles, and with howe greate prayles we should magnifie the grace of god, which we haue recepued thowoe baptisme.

For the then we muste conside wpth all diligence, that all we thowoe the spynne of Adam, and enuie of Satan, be subiect to the wrath of God, and moreouer damned, and be holden prisoners vnder the power, and kyngdom of the diuyl, vnder death synne, and hel, so that we being by nature the children of wrath, coulde appease God by no strength of man, no vertues, or workes. For

Three things  
to be desired,  
in baptisme

Howe grate  
the corrupci  
on & misery  
of mankynde  
is throughe  
the fal of Ada

all



**Galat.iii.**

An exhortacion and demaundes  
all that is in vs, and al our workes be cur-  
sed of God, and subiect to the tyrannie of Sa-  
tan, by reason of our corrupted natur.

**John.iii.**

For sepng that thorow the inobediencer  
of our fyrst father Adam (of whom we are al  
borne into this natural land earthly lyfe) we  
come into the worlde giltie & cursed of God,  
so that we must al dye in hym, and beare his  
earthly Image in this mortal body: it folow-  
eth, that al our lyfe and all the dedes of our  
nature so corrupted, be condemned of God,  
though they appeare neuer so godly and ho-  
ly before men. For what soeuer is borne of  
flesh, is flesh, that is to saie, straung fro God  
repugnante to the spirite, & iudged to death  
and hell. Wherefore flesh and bloud shal not  
attayne to the kyngdome of God. For what  
so euer is flesh, it sauoureth fleshy thynges,  
and so lyueth, it is an aduersary to God, for it  
is not subiect to the lawe of God. Wherefore  
they that be fleshy, can not please God, the  
wysdome of the flesh is death. And therefore  
our Lorde Christe disputynge wpyth Nico-  
demus cōcludeth thus. Verily verily I saie  
vnto the, except a man be borne againe of wa-  
ter and of the spirite, he can not enter into the  
kyngdome of God.

**1 Cori. xii.**  
**Rome viii.**  
**John. iii.**

Howe plente-  
ous grace of  
God is geuen

Secondly we muste consydre, howe ple-  
tiful the grace of God gpyen to vs in bap-  
tisme, is, wherein his bountuousnes, and loue  
towards

**Before Baptisme fol. C. lix.**

toward me, truly appereth in as much as he  
hath saued vs, not thorow þe works of righ-  
tuousnes, which we had done, but according  
to his mercie, by the lauer of regeneracion,  
and renouacion of the holpe goste. For he,  
thorow the vertue of hys worde washeth a-  
wape, and aboliseth what so euer maketh  
vs giltye, and condemneth vs, as in olde  
tyme, he drowned in the redde sea, the ene-  
mies of hys people, and destroyed all man-  
kinde wth the floude, epghte soules reser-  
ued, whiche were saued in the arke. So this  
lauer of water saueþ vs, thorow the word  
not in washyng awape the filthe of the flesh  
as it chaunceth in all other washynges, but  
thorow the certification of a good conscience  
towardes God, by the resurrection of Jesus  
Christe. For by the vertue of Goddes coue-  
nant we are cleansed in oure consciences, and  
we are certified both thorow the worde, and  
an outwarde spgne, that all the synnes that  
defiled, and condemned vs, be plapnely abo-  
lished, because they be forgivē and be deade

Therefore thorow baptisme, we determine  
certepnly, that we are acceptable vnto God  
and ioyned vnto hym wth an everlastyng  
couenant of grace so that nothyng can se-  
perat vs from him, or condemne vs. Where-  
fore he usforth we muste not onely eschewe

in Baptisme.

Tit. iii.

i. Peter. iii.



## Before Baptisme.

**Romans, vi.** sinnes, but also feare them, and abhorre from them, none other wyle then from hel, as men drade vnto synnes. For all we, as S. Paule wptnesleth, whiche be baptised into Christe Jesus, be baptised into his death, for we are buried wpth hym into death. Therefore we

**That sinne is** be dead to synne, and to the whole olde man dead and dāp and broughte forth in Christe so farre, that ned in vs as nothynge can condemne vs, or seperate vs ter baptisme. from the grace of God. For he that is deade **Roman. viii.** is iustified from synne, he is no more subiecte to the tirannie of synne, death and hell, though he feele the remnauntes of synne in the fleshe, yet those be not imputed vnto condemnation by reason of the iustification of the spirite in Christe.

**Baptisme**  
**doth worke a**  
**new life in vs**  
**Romans, vi.**

Further moze Baptisme worketh a newe lyfe in vs, and acceptable to God. For as Christe was reyled frome the deade, by the gloze of the father, so he worketh in vs with his spirite, that we also maie walke in newnes of lyfe. For if we be grafted in hym by the lykenes of his death, surely we shal also be parttakers of his resurrection vnto everlastynge lyfe, knowinge thys that oure olde man is crucified with him, that the hodge of synne should be abolished, that hereafter we serue not vnto synne.

**Collos. iii.**

Wherefore let vs recōpte that we be deade to sinnes in dede, and liue to God in Christe

Before Baptisme fol. Clr.

once Lorde in whome also we be circumcised  
with a circuncision made wouthout handes,  
whyle we put of the bodpe, of synnes, tho-  
row the circuncisiō of Christ. We are buried  
wpth hym thoro w baptisme, wherein we  
haue also rpsen agayne wpth hym, by the  
sapeth of the workpuge of God. For God  
who rapted Christe from the deade, hath  
quickenēd vs wpth hym enen when we were  
deade thoro we synnes, by the vncircuncisiō  
of the fleshe, or fleshly lpe. For though our  
lpe be hidden in God wpth Christ yet whē  
Christe our lpe shall appeare, then shall we  
also in hym be manifested in glorie, as men,  
whome God of hys exceeddinge mercie, hath  
begotten agayne into a lpuelp hope, thoro  
the resurrection of Iesus Christe from the  
deade, vnto (I sape) an incorruptible inheri-  
taunce, vndefiled, and that fadeth not wape,  
not of corruptible seede, but vncorruptible,  
namely the lpuelp worde of God, by which  
worde baptisme consisteth, and worketh all  
the forsaped thpnges in vs true ly, and effe-  
ctiuously.

Thirddly we shall confort our selues with  
so great excellencie of the grace of God, and  
benifites bestowed vpon vs thoro w bap-  
tisme, and we shall euer thanke God, and  
that so muche the more studiously, as we  
shall be oppressed, wpth more greuous cala-

Ephē.ii

Col.iii.

i. Peter. i.

Howe saythe  
must bee con-  
firmed by  
baptisme.



An exhortation and demaundes  
initied, confirminge oure fapth by this, that  
God worketh in vs, mortifieth the olde mā,  
and repareth the newe, though not after a  
visible sorte, yet by the vertue of baptisme  
through the worde, and the spirite. Where-  
fore lette vs confrime oure consciences, and  
thynke that God careth for vs, and that for  
the merite of hys sonne, we be acceptable,  
and deare to hym. And when we bee exerci-  
sed wpth aduersite, and sundrie miseries, we  
must remēbre, that we are baptised, and that  
in baptisme, all oure sinnes, & euils be over-  
comēd, and dead, and that thep be delyu-  
sted, and abolished more and more thoro-  
we the crosse and sundrie afflictions which God  
sendeth vnto vs, and that the newe man is  
cōtinuallp reuēd and repared thoro-  
we the vertue of the resurrection of Christ. There-  
fore of ryght we ought to thanke God, for  
hys so vnspeakeable mercie, and we must  
also praye therwpth, that he wpll vouchsafe  
euer to further, and at the last to finishe hys  
worke, whiche he hath begonne in vs, and in  
all them, whome he hath called to baptisme.  
¶ The preachers shal vse such exhortations  
lōger or shorter accordyng to the tyme, out  
of the forsayd places of the scripture and o-  
ther lyke and then thep shal adde the que-  
stions, folowynge.

¶ Interrogations, or demaundes which  
shall

Before baptisme fol. Cxi.

shall be propounded to the Godfathers  
and to thy parentes of infantes.

Do ye beleue that those thynges be true,  
whych I shewed you out of the worde of  
God, concernynge the corruption of nature  
thorowe originall synne, and concernynge  
regeneration in Chaste our Lorde, and euer-  
lastynge communion wpth God, whych is  
exhibited thorowe holie baptisme.

Answer. We beleue.

Do you require then, wpth all your her-  
tes, and wpth true fayeth, that thys your in-  
fant, whom you haue brought and offered to  
Christe, be deliuered from thys corruption,  
of nature, thorowe the meritte, and vertue  
of Christe in baptisme, and be reconciled to  
God, and bozne agayne into a new and per-  
petuall lyfe.

Answer. We require it.

Do ye then renounce in your name, and  
in the name of the chylde, the deuyl and all  
hys workes?

Answer. We renounce.

And the worlde also, and all hys concu-  
piscence.

Answer. We renounce.

Do ye beleue in God the father allmight-  
ye maker of heauen and earth.

Answer. We beleue.

And do ye beleue that God wpll be a fa-  
ther  
x. i. ther



An exhortation and demaunders  
ther to you, and to thys infante, when it is  
baptised, and that he wpll keepe you from  
al euill thozowe his almightie power, wise-  
dome, and mercie, and heape benefites vpon  
you and that therfore you oughte to feare  
him, and loue him aboue al thinges.

¶ Answer. We beleue.

Do ye beleue in oure Lorde Jesus Christe  
hys onelp sake, who to redeme vs became  
man, suffered & died, & was rased fro death,  
ascended into heauen, and sitteth on the right  
hande of the father, and fro thence gouerneth  
his church, thozowe his almightie power, &  
shall come in the ende of the worlde, & appeare  
to al mē, a Judge of the deade, and the quicke

¶ Answer. We beleue.

Do ye confesse out of thys fapth, that our  
Lorde Jesus Christe, is also your sauoure  
and Sauoure of thys chylde, who by hys  
death hath purged your synnes also, and  
hath recōciled you to God, and iustified you  
thozowe hys resurrection, and wpll at length  
fullp finishe by the Image, and life of God  
in you, beynge cleansed from all synne?

¶ Answer. We confesse.

Do ye beleue also in the holpe Golte, the  
holie and vniuersall church, the communio-  
n of sayntes, the remission of synnes, the re-  
surrection of the fleshe, and lpe everlasting?

¶ Answer. We beleue.

Dut

Before Baptime.

Pol. Chri.

Out of thys confession do pou beleue, that the holpe Gualte wpll be pour teacher, and comforter, and the teacher and comforter of thys chylde, and that pou be the true membres of the bodie of Christe oure Lord, and of hys church and that thys chylde by baptism shall be a true membre of Christe, and hys church, wherein he shall haue remission of synnes, a sure hope of resurrection, and life euerlastyng.

Answer. We beleue.

Wpll ye then be godfathers to thys infante, and compte hym for a verie sonne of God, a brother and membre of Christe, and as sone as he cometh to the use of reason, if perauenture he shall lese hys parentes, or if they shalbe negligente in thys behalfe, wpll ye take the charge of hym, that he may learne the ten commaundementes, the articles of oure fapeth the Lordes prayer, the sacramentes, boeth at home, and in the congregation, that from hys chyldehode he maye begynne to vnderstande the misterie of baptism, and the benefittes of Christe geuen to hym therein, and afterwarde when he is wel instructed in the religion of Christe, that he confesse hys fapth in the congregation wpth his owne mouth, and thoroowe the participation of Christe, that he geue hym selfe to obedience towards God, & the congregation.

¶.ii.

An



An exhortation and introduction,

Answer. We will

Here the pastoure shall exhorze a-  
gaine the parentes, and the multitude  
standinge by.

Remembze then beloued, that ye must with  
all fapthfvlness and diligence perfourme the  
thynge, that ye haue promised here in the  
sight of God and Christ our sauour, who is  
amonge vs, and before his holy congregati-  
on. And all you parentes, godfathers, and  
other that stand by, acknowledge this childe  
after that he hath receyued baptisme, as the  
sonne of God, and membre of Jesus Christe  
to whom the Angelles be presente as mini-  
sters, and serue hym, neither doubt ye but  
that what so euer good, or euyl ye do to  
this seely infante, you do the same to God,  
and to Christe the Lorde. Lette it not be any  
payne to you then, that euerie one of you ac-  
cordinge to his state, knored, and vocation  
procure this chylde to be Godlye, and religi-  
ouslye broughte up, and instructed, that at  
length he maye keepe all those thynge, that  
Christe our Sauoure commaunded to vs,  
It perteyneth then vnto you, whiche are gi-  
uen of God to this chylde to be parentes,  
hynnsfolke, or Godfathers, to procure as sone  
as he is growen up, to bryng hym to schol-  
les, to the congregatiō, that he maye be instru-  
ted moore fullpe in the misteries of Christe,  
and

**Before baptisme**      **fol. Cxiii.**

and in other thynges, that he maie perceiue the grace, and exceedynge benyfites of God, gyven in baptisme, that he geue accounte of hys fapth before the cōgregation, that he renounce in dede the deupll, & the worlde with al concupiscences, that he whollpe geue hym selfe to **Christe** our **Lorde**, and to hys cōgregation to be obediēte in all poyntes, according to his **Gospel**, and so cōtinue in **Christ** our **Lorde** vnto the ende, and so go forwarde in newenes of lyfe, as a lyuelpe membre of **Christ**, and that beynge a fruitefull braunch in thys vniuerse he bynge forth the plentiful fruite of al good workes, to the prayse of God, and edification of the church.

¶ Here foloweth the exorcisme, or adiuration.

**H**ere the pastoure shal commaunde the chylde to be brought nere hym and shal demaūde hys name which knowē, he shall saie: I commaunde all euill spirytes, in the name of oure **Lorde Jesu Christe**, to departe from thys infāt, and to do hym no hurte anie maner of wayes.

¶ After thys makynge the figure of the crosse wpth hys thumbe vpon hys foreheade, & vpo hys brest, let him say. Take the figure of the holpe crosse, in thy foreheade, that thou neuer be ashamed of God, and **Christe** thy sauoure, or of hys



**Of the maner.**

gospel, take it also on thi brest, that the power  
of Christ crucified maie be ever thy succour  
and sure protection in all thinges.

☞ Then let him saie to the people.  
The Lorde be wpth you.

☞ Let the people answer.  
And wpth thy spirite.

☞ The pastor. Let vs praye.

Almightie and everlastynge God the fa-  
ther of our Lorde Jesus Christe, I call the  
vpon thys. O. thy seruaunte, for whom the  
churche requireth the Sacramente of Bap-  
tisme, and therein thy grace, and spirituall re-  
generacion, and as thou saydeste, alke and pe  
shall receiue etc. so geue thy grace and mer-  
cie to thys chylde, as thy churche prayeth the  
that he maie obteyne the redemption of thy  
sonne, and enheritaunce of everlastynge, and  
blessed lyfe, whiche thy cōgregation seeketh  
for hym thorow baptism. Open to hym  
the doore of thy kyngedome, at whiche thy  
churche knocketh for hym thorow Christe  
oure Lorde. Amen.

☞ Let vs praye.

Furthermore almightie God, who in old  
tyme dydeste deltrope the wycked worlde  
wpth the floude, accordynge to thy terrible  
iudgemente, and dideste preserue onelye the  
familie of Godlye Noe, epght soules of thy  
vnspekeable mercie, and who also dydeste  
droune in the redde sea, obstinate Pharao,  
the

the kynge of the Egyptians wpth all hys  
armie, and warlike power, and causedst thy  
people of Israel, to passe ouer wpth dry feete  
and wouldest shadowe in them holpe Bap-  
tisme, the lauer of regeneration. Furthermore  
who diddeste consecrate Iordane wpth the  
Baptisme of thy sonne Christe Iesu, and vo-  
ther waters to holy deeppnge, and washing  
of synnes, we pray the for thy excedding mer-  
cie loken fauorably vpon thys Infante, geue  
hym true fapth, & thy holy spirite, that what  
so euer fylth he hath taken of Adam, it mape  
be drownded, and be putte awape by thys ho-  
lie floude, that being sepirated from the num-  
bre of the vngodly he mape be kepte safe in  
the holpe arke of the church, and map con-  
fesse, and sanctifie thy name with a lustie &  
seruente spirite, & serue thy kyngdome wpth  
constante and sure hope, that at lenth he map  
attepne to the promys of eternall lyfe wpth  
all the Godly. Amen.

☞ The pastour. The Lord be wpth you.

☞ The people. And with thy spirite.

Here the Gospell of oure Lord Iesus  
Christe. Marke. x.

In that tyme they brought chyldren to Je-  
sus, that he myght touthen them. But the dis-  
ciples rebuked them that brought them.

When Iesus sawe that he toke indignation  
and



Of the maner  
and sayde vnto them suffre the lyttle ones to  
come vnto me etc.

Beleue these wordes, and thys deede of  
oure Lorde Jesu Chyste vpon them, & doubt  
not but that he wyl so receiue your chyld-  
ren also, and embrace them wth the armes  
of hys mercie, and geue them the blessinge  
of eternall lyfe and the euerlastyng commu-  
nion of the kyngdome of God. The same  
Lorde and oure Sauoure Jesus Chyste con-  
firme and encrease thys your fapth. Amen.

After thys the pastoure shall laye  
hys handes vpon the Chyldes heade,  
and the godfathers touchyng the childe  
shall praye wth hym. Oure father  
whycher arte. etc. Then they shall al-  
so rehearse the crede. I beleue in God  
the father. etc.

Lette vs praye.

After thys the churche shall syng the  
Psal. Lxiii. Item. Lxv. and. Lxxvi. When  
Israell wente forth. etc. Not to vs Lorde. etc.  
Item prayes the name of the Lorde. etc. We  
seruantes prayes the Lorde.

The pastour The Lorde be wth you.  
The people. And wth thy spirite.

Let vs praye.

Almyghtie and euerlastyng God, hea-  
uenly father, we geue the eternall thanks,  
that thou haste boughte to call vs to thys  
know-

**Of baptisynge . . . fol. Cxv.**

knowledge of thy grace, and fapth towards the. Encrease. and confirme thys fapth in vs evermore. & pue thy holpe spirite to thys infante, that he maue be bozne agayne, and be made hepe of everlastynge saluation, which of thy grace and mercie, thou haste promised to thy holpe church, to olde men, and to children, thow we our Lorde Jesus Christ, which lyueth, and rapneth wpth the nowe and for ever. Amen.

✠ Thus geupnge hys blessynge lette hym dimisse the cōgregation.

✠ **Of administration of Baptisme.**

The daue folowynge let the infantes beynge exorcised the daue before be broughte agayne to the cōgregation, a lytle before the supper of the Lorde, whō there the pastoure after that the Gospel is reade, and declared and the crede songe, shall bid to be broughte to the fonte stone, and shal exhorie the parēts the godfathers, and knysfolke after the manner folowynge.

Beloued in Christ, yester day by the grace of God we hearde, howe excedding, and unspeakable mercie is exhibited in Baptisme. We haue renounced Satā, and the worlde, we haue cōfessed the fapth of Christ, & we haue promised vbedience to Christ, and the cōgregation, and we haue required of God the father, that for his sonnes sake our Lorde Jesus Christ



### Of the maner

Christ, he wpll deliuer these infātes from the  
kpngdom of darkenes, and settle thē in the  
kpngdome of hys beloued sone. You must re-  
mēbre these thpnges, and doubte nothpnge,  
but that we shal receiue all these things that  
we require if we beleue. Therefore spstpnge  
bp pour mpyndes vnto the Lorde, appeare ye  
here wpth all religion, as in the spghte of al-  
mightie God, the father, the sonne, and the ho-  
lie gost, & receiue ye wpth sure fapth, & than-  
kefgyuynge the benefite of regeneration, and  
adoptiō into euerlastpng life, of the one God  
hym selfe, the father, the sonne, and the holpe  
gost. And because the Lorde hym selfe com-  
maunded vs to baptise, in the name of the fa-  
ther, the sonne, and the holpe gost, vndoubted-  
ly god hym selfe baptiseth oure infātes clean-  
seth them from synnes, deliuereth them from  
euerlastpng death, putteth bpō thē his owne  
rightuousnes, & geueth them life eternal. We  
must acknowledge with true fapth, and euer  
magnifie these exceadpnge benefittes of god.  
Wherefore that we map steare bp our fapth  
and mpyndes, let vs heare the wordes of .S.  
Paule folowpnge, concerninge thys matter.

### ¶ To Tite Chapter.iii.

But after that the goodnesse, and loue of  
oure sauour God towards men appeared,  
not of the workes of ryghtuousnes whpche  
we dpyd, but after hys mercie, he saved vs, bp  
the

**Of Baptising fol. Cxvi.**

the lauer of regeneration and renewing of the  
holpe & olte. etc.

☞ The pastour. The Lorde be wpth pou

☞ The people. And with thy spirite.

¶ Out of the Gospel of Mathew  
the laste Chapter.

The Lorde Iesus sayd vnto hys disciples  
All power in heauen, and in earth, is geuen  
vnto me. So pe therfore into al the worlde  
and preache the Gospel to all creatures, and  
teache al the heathē, baptising thē in the name  
of the father, & the sonne, & the holie gost. etc.

☞ The pastour. The Lorde be wpth pou.

☞ The people. And wpth thy spirite.

☞ Let vs praye.

Almightie and mercifull God, and fa-  
ther, thou dyddeste promise to Abraham our  
father, and the father of all that beleue, and  
in hym thou diddest promise to his also hys  
chyl dren, that thou wouldest be a God to  
vs and oure seede. Wherfore as thou  
dyddeste receiue the infantes of the old peo-  
ple into grace, and into thyne owne people  
by circumcision, and thy sonne Ihesus  
our Lorde, and sauoure admytted chyl dren of  
fered vnto him ryght gentlie, and blessed thē  
testifyngne that the kyngdome of God per-  
teyneth to suche. So let it be thy pleasure to  
begette oure infantes agayne, and to adopte  
thē into sonnes, vnto the felowshipe of ever-  
lastinge



## Of baptisme

lastinge lyfe, by the sacramente of Baptisme,  
Graunt the heauēly father, that we may ear-  
nestly require so great riches of grace set forth  
in baptisme, for these infantes, & that we maye  
acknowledge, and receiue them woth true  
fayth be yuge offered both in the worde, and  
in the sacrament, finally that we maye euer  
thanke the, and magnifie the for them. And  
impute not to these infantes, the synne of A-  
dam, issued into the, and engendred by the  
parentes, & regarde not the merites of the  
parentes, and of all thys people, but lette the  
death, and merite of thy sonne our Lorde Je-  
sus Christe preuaile in them, and impute vnto  
them hys ryghteousnesse, and obedience,  
Plant them into hys death, and resurrection,  
make them membres of hys bodie, put hym  
vpon them, that they maye be thy sonnes, &  
heeres, and continewe for euer. Graunte vs  
also that after Baptisme, we maye acknow-  
ledge them for thy chyldren, and membres  
of the bodie of thy sonne that we maye God-  
lye brynge them vp in the feare, of the vnto  
thy glorie, that we maye heape them in all  
corporall, and spirituall thynges, that also  
by them thy holy name maye be more mag-  
nified, the kyngdome of thy sonne enlarged,  
thy wyll be done in thys earth, as in heauen.  
ffurthermore keepe them safe, geue them  
bountiuously the necessities of lyfe, and pre-  
serue

**Of the maner.** fol. C. lxviii.  
serue them from all euill. Amen.

¶ Thys prayer ended, lette the pastor require the Infantes to be gyven hym, let him aske the names, that they shall haue, and lette him Baptise them sayinge.

I baptise the. N. in the name of the father the sonne, and the holpe Goste.

Let the godfathers forthwith receiue the Infant from Baptisme, the priest sayinge, as it foloweth,

The almightie everlastynge God, and father of oure Lorde Jesus Christ, who hath begotten the agayne wth water, and the holpe Goste, and hath forgyuen the all thy synnes, confirme the wth hys grace, vnto everlastynge lyfe. Amen.

¶ The pastor. The peace of the Lorde be wth you.

¶ Answer. Amen.

Here lette the whole congregation syng in Douche. Nowe all thanks etc. or the Psalmie. God be mercifull vnto vs. Then lette the pastor go forth in the ministracion of the Lordes supper.

¶ Howe baptisme muste be ministered at other tymes,

But if the infantes be weake, so that it is to be feared that they will not lyue to the nexte sondaye, or holpe dape, or if for weygh-  
tpe



### Of the manner.

the matters Baptisme can not be ministered  
vpon those daies, the Pastours shall warne  
the people, that yet they bringe thep<sup>r</sup> children  
to be Baptised at those houres, when after  
the custome, the people resorte together to  
heare the Lordes worde.

But if that thynge can not bee doone  
neither, baptisme in the meane tyme muste  
not be denied to the infanten offered there-  
vnto, when so ever they be broughte, for as  
much as lieth in vs we muste not suffre that  
any departe out of this life, without the sa-  
cramente of baptisme. For the Lorde insti-  
tuted baptisme that it mape be to vs a sacra-  
ment of regeneration and washing of sinnes  
from whiche in thys life no man is free, no  
not an infante, nor yare olde, for it is our  
parte to do in all thynge after the Lordes  
worde, and to receiue hys gyses, and benefi-  
tes that waye, that he him selfe hath appoy-  
nted to vs.

When Baptisme then shalbe ministered  
vpon workynge dayes, lette the pastours  
ioyne together in ordre the Catechisme, exor-  
cisme, and Baptisme, and they shal moderate  
they<sup>r</sup> exhortations, & prayers accordynge to  
the companie, and strength of the child.

For if they se that the child is in daunger of  
lyfe, and that the companie is small, they shal  
be shorte in all thynge. And they shall be  
only

As much as in  
vs lieth, we  
must suffer  
none to dye  
without  
baptisme.

## Of Baptisme. fol. Cixviii.

onelp the fyrst parte of the admonicio, which we wylled to be sayed before the Catachisme vnto these wordes, Wherefore, we exhorte, and praye you beloved. etc. So they shal vse the fyrste parte onelp of the demaundes of euerp article & in the exhortacion they shal vse onelp one prayer with the Lordes prayer, the Crede, and the Gospel. Which thinges promised, lette them Baptise the infante forthwith, and let them exhorte the parentes godfathers, and other that stand by, that they determine certainlie that the infant whether he lyue or dye, is the sonne of God, and hepe of everlastynge lyfe, and if he lyue that they procure hym to be brought vp vnto religion and Goddes glorie, accordynge to the exhortation sette before, whiche beginneth. After that beloved. etc.

### Of baptisme ministred to childre

assone as they be borne for

danger of lyfe,

The people shalbe taught and warned in sermons, that they presume, not lightly to minstre priuatly, thys most diuine sacramēt for it is worthie to be ministred in the congregation & by peculiar ministers, with al grauitie and reuerence & that maketh much for thys purpose, that it maye be hollowly ministred, and receyued. But if extreme necessitie presse vs, that they that be presente wth the childre beinge



## Of baptisme.

beinge danger, make enioye them selues together in the Lorde, and lyfte vp theiꝝ myndes religiouſlye vnto God, lette them call for hys mercie promiſed, and exhibited in Chriſte Jeſus oure Lorde vpon the infante and when they haue ſayed the Lordes prayer let them baptiſe hym in the name of the father, the ſonne, and the holie ghoſte.

Which done let them not doubt, but that theiꝝ infante is trulſe baptiſed, waſhen fro ſpynes, borne agayne in Chriſte, & made the ſonne, & heire of god, let them then geue thanks to god, for this his ſo greate benefittes & let them not thynke that baptiſme muſt be renewed in children ſo baptiſed, for in al poppetes, as moche as we maye, we muſte ſo do al thynges, as the Lorde hath appointed. If any godly man be preſente, when the infant is in extremitie, lette hys miniſterie be vſed to baptiſme.

Further if it chaunce that the infante ſo baptiſed at home do lyue, it is conueniente, that he be brought afterwarde to the temple of hys parentes kynſfolkes, and godfathers, wherch muſte come with a good company, & religiouſly, as men that ought to geue thanks for this excreading great benefite of regeneration miniſtered to theiꝝ infante, and to offer him to god, and his ſauour in the congregatiō. The paſtours then ſhall aſke theſe men  
after

after what sort, and w<sup>th</sup> what wordes they baptised the infante, whether they did baptise him, as the Lord commaunded in water, and in the name of the father, the sonne, and the holie goste. Whiche if they shall answer that they called God vpon the childe, and prayed for him, and baptised in the name of the father the sonne, and the holie goste, and that they beleue that he is truely clesed from sinnes, & borne agayne to God, the pastours must confirme them in thys belefe and in no wyle Baptise suche and infante agayne. And that men maye be more comforted, and the celebration of so great a sacramente, more augmented, and the benifite of Christe bestowed vpon the childe throughe Baptisme more commended, the preachers shall alowe the same in the congregacion, vsinge a lesson of the holie Gospel and prayer after this sorte

The pastor whā they become which bringe suche an infante vnto the Lorde, shal first demaunde of them.

Beloued in Christe, forasmuche as we be al borne in synne, and the wrath of God, giltye of eternall death, and damnacion, and can by none other meanes get remission of synnes, ryghteousnes, and euerlastinge lyfe, thā throughe faith in Christ, and forasmuch as also thys infant is borne subiecte to these evils I meane of death, & the wrath of God



### Of Baptisping.

Aske of pou, whether he were offered to  
Christe, & planted in him through baptisme.  
If they answer that they so beleue, he shall  
aske them further, by whom it was done, and  
whoe were present. And whan they have na  
med the, he shal aske him, which by there rela  
tion, Baptised the chyldre if he bee present, or  
other whypche then were presente, whether  
the name of the Lorde were called vpon him  
and prayer made for him. If they answer  
that they dyd so, he shall aske how the chyldre  
was baptised. If they than answer in water  
and wpth these wordes, I baptise the in the  
name of the father the sonne, and the holpe  
gost, he shall aske them laste of all, whether  
they certainly knowe that they haue rightp  
ly bled the worde of God, and if they answer  
that they knowe and remembre that they dyd  
so lette the pastoure say this moreouer.

Forasmuch as beloued in Christe, I here  
that al thynges concernynge the baptisme of  
thys infante, haue been done in the name of  
God, and accordyng to his institution, I pro  
nounce in the name of Christe, that ye haue  
doone well. For infantis wante the grace  
of God, whiche our saviour Christ denieth  
not vnto thepm, whensoever it is asked for  
chyliden, accordyng to hys worde for he hath  
not bound the benefite of his redemption to  
anye places, tymes, or persons. For in what  
place

place soever they that beleue in hym come together in his name, he is presente in the midst of them, and when he is called upon through his name, he worketh in his word, and sacramentes, and he performeth in dede whatsoever he offereth in his sacramentes, & promiseth in his wordes. And to confirme his name, and that we maye erre by curefulness, to thanke the Lorde for this his so greate benefite ministered to this infante by baptisme, lette vs heare out of the gospell, how the Lorde will haue children brought vnto hym, and howe he will bountoussly blesse them, that be offered vnto hym.

¶ And they broughte children vnto him that he might touch them etc.

By these wordes of Christ we bee certified that as manie infantes, as bee offered vnto Christ accordyng to his word, pertaine to the kingdome of God, be the children of God, the members of Christ, that the Angles be present with them as ministres, and that all the creatures of God be subiect vnto them, to do them good. Wherefore we must minister to such with singuler diligence, that they maye bee well broughte vp in Christe, and growe in him, and this charge pertaineth to you parentes, kinfolkes, godfathers, and all other frendes, which be of the bodie of this our congregation. I commendethan this

P. ii. infante



## Of Baptising.

infauente, the sonne, and heire of God the brother, & coheire of Christ, the membre of Church and poure membre in Church: to pour faithfulness, & charge, that ye procure hym wth al diligence to be nourished, brought vp and instructed to the Lorde, to whom he is borne againe, and to the kingdome of god, to which he is borne againe, euerie man accordinge to his vocacion and power, that as sone as he can for his age, he maye learne to keepe all those thynges, that Christ commaunded to bee kepte. Wherefore it pertaineth to you chiefely parentes, godfathers, and kinsfolke, though all other in this congregacion, and all christian men to whome soeuer he shall come, nought not to denye theyre labour and healpe to procure, that this infant as sone as he maye for hys age be brought to the schole and to the congregacion, and be instructed in the misteries of god wth al faithfulness, that he maye learne to acknowledge, and magnifie the moste ample benifites of God receyued in baptisme that afterwarde he maye professe his fapth hym selfe in the congregacion that wth his owne voyce he maye renounce Satan, and the worlde wth all his entpementes, and workes before the holy congregacion that he maye bynd him selfe to Christ, and to hys congregacion, vnto al obediencie, and continue in the same vnto the ende, as a true  
the

Of confirmation. fol. Cxxi.

the membre of Christ, and a branch continuing  
in the Church, and bringe forth plentiful  
fruit vnto the praise & glorie of God, and  
edification of his church, After this let him  
saye, laing his hande on the childe. The lord  
be wth you. Answer: And wth thy spi-  
rite. Lette vs praye. Lord God the father  
of our Lord Jesus Christ, who haste be-  
gotten agayne this infant of water, and the  
holpe goste, and haste giuen hym in holpe  
Baptisme, remission of all synnes, confirme  
the same wth thy grace, and guide, and fur-  
ther thy newe life, whiche thou haste giuen  
and synsphe it vp where vnto thou haste  
bounde the infante wth this holpe Sacra-  
mente. Graunte also to his parentes, and  
to vs all that we maie sayethfully, and dili-  
gently serue the in takinge charge of hym  
that thorough hym, and vs all, thy name  
maye be more, and more sanctified, and thy  
kingdome promoted, vnto the full fruition of  
blesfulness, thorough Christ our Lord. Amen.

But if they, whiche offer the infante, can  
not answer sufficiently to the sayde deman-  
des, so that they graunt that they do not well  
knowe what they thought, or dyd in baptis-  
me, being sore troubled with the present dan-  
ger, as it often chaunceth, than, omitting cu-  
rious disputations, lette the pastoure iudge  
suche an infante not to be yet baptised, and



**Of confirmation,**  
let him do all those thynges that pertaininge  
to thys ministration, as we described before  
that is to say, let him vse an admonition and  
catechisine to theim that bryng the chyldre,  
and an exorsisme, the of chyldre, the common  
confession of the fapth, and al other thynges,  
whiche done lette him baptise the infant wpyth  
out condition, in the name of the father the  
sonne, and the hollye goste.

**Of the confirmation of children baptised  
and solemne profession of theyr fapth in  
Christe, and of theyr obedience to be shew-  
wed to Christ, and to his congregation.**

It hath ben a  
continuell cu-  
stome in the  
churche that  
childer when  
they shoulde  
come to the  
vse of reason,  
shoulde them  
selves professe  
there fapth in  
the cōgregati-  
on.

The fathers  
dpyd minister  
confirmation  
wpyth the lep-

**T**his custome hath bene obserued  
in the olde, and newe testament, of  
the institution of God, that those,  
whiche in theyr fyrst infancie were  
receiued into the grace of the Lorde, amonge  
the olde people, by circumcision, and in the  
newe people by baptisine, as sone as they had  
vnderstande thys benyfite of God, whiche  
they had receyued, and as sone as they hadde  
afore conceyued fapeth in God, they them  
selves shoulde professe theyr fapeth in the  
congregation, and they them selues shoulde  
bynde them selues to the obedience of God,  
and of the cōgregation.

At whiche confession of fapeth, and pro-  
fession of obedience in the cōgregation, they  
were wonte to bee solemly confirmed of the  
cōgregatiō

Of confirmation. fol. C. lxxii.

congregation in religion through the prayer,  
and some token of Goddes confirmation,  
which vnder Moyses consisted in sacrifices,  
and oblations, and in the time of the Gos-  
pell, in laipunge on of handes, and partici-  
pation of the supper of the Lorde. For this is  
the nature of true and liuelpe sapeth, that e-  
uerp man desireth to sette forth, and magni-  
fye the benefites, that god hath shewed him,  
and for his parte to offer, and cōsecrate him,  
selfe, to the glorifyinge of his name with all  
offices of godlines. Wherfore the Psal. xxii.  
singeth of the is my praple, in the great con-  
gregation, Psal. lxxviii. aye thanks vnto  
the in a great assemble. et. ce.

inge on of  
handes.  
It is the na-  
ture of sapeth  
to acknow-  
ledge and cele-  
brate the beni-  
fites of God  
receiued.

Psal. xxxv.

Furthermore we are so grafted in  
Christe through Baptisme, and so madet he  
membres of his bodpe, that is to saye, of the  
congregation, and so iopned in Christe to o-  
ther membres of Christ, that we must serue  
al them, with whom we haue anpe aquain-  
taunce anie participation of kindnes, chiefelie  
for the furtheraunce of godlines, & religion,  
and afterwarde also in thpnges necessarpe  
for this presēt life, I meane that one of vs ac-  
knowledge an other, and embrace one an other  
in Christe with sincere loue. And spalte that  
we teach one another, warne, correct, cōforte  
and exhorte in those thpnges, that pertayne  
to a new life in Chast, Secondly that we al-

What thinge  
the communio  
of the church  
requirerh of  
vs.

P. iiii. so



### Of confirmation

so healepe one another in thynges necessarie  
for this presente lyfe wpyth counsell worke,  
and seruise.

Therefore the communion of boeth liues in  
Christe the Lorde, and the recompensation of  
good turnes one to an other, requireth that  
euerie man openly offer and giue hymselfe  
to thys felowshyppe of the outwarde, and  
inwarde man, and to thys chang and recom-  
pensation of benefites. Sepnge than, that  
this confession of fapeth, and gevinge of our  
selues to the obedience of Christe, and com-  
mendacion of his church, which the very na-  
ture of fapeth, and necessitie of this communica-  
tion of Christe requireth, canne not be done  
in baptisme, whan infantes be baptised it  
muste nedes be done of them, that were bap-  
tised in theyr infantie, whan they be meete ly-  
well instructed of religion, and whan they  
some what vnderstande those greate benefi-  
tes, that be giuen in baptisme.

But whan they solemly professe theyr  
fapeth, and obedience before the congregacion  
the verie nature of fapeth requireth agayne,  
that the congregacion praie for the solemly,  
and desire for them the encrease of the holpe  
gost that he wpll confirme, and preserve the  
in the fapth of Christe, and obedience of the  
congregation, and that he wpll euer lead  
them into all truethe. And for asmuch as a  
such

Of confirmation fol. Clxxiii.  
such prayer made in the name of Christ, and  
truste of his promises can not be but effec-  
tuous, it pertaineth to the ministerie of the  
congregation, to strengthen them with the  
confirmation of the holpe Gost, for whom  
the church hath prayed. Therefore our el-  
ders followinge the example of Chasle, and  
the Apostles did use laipng on of handes, as  
a signe, at thys confirmation.

Thys ceremonie than obserued in the  
faith of Christ (because it is vndoubtedly the  
effice of faith and christian loue, a greable at-  
mauer of wapes to the wordes, and institu-  
tions of the Lord, and edifyinge of the religi-  
on of Christe) we wpll that it be restored in  
the congregation to a godlie, & holesome ble,  
all abuses remoued, that haue crepte into the  
plase of thys ceremonie, which how shamful  
and nosome they were to our religion, e-  
uerie Christian man maye easely iudge.

Heretofore thys ministrie of confirmation  
was a peculiat worke of a suffragane. But  
for asmuche as all thynge in the church  
muste be referred, ordapned, and done for the  
commune profite of Challen menne, we  
wpll that hereafter thys ministrie of confir-  
macion, if it can not be done commodiously  
bp a suffragane, or not as it ought to be  
done, shalbe done bp visitours, twyse a yere  
in principall solemnities. For where as at

The visitours  
must minister  
confirmation  
twisse in a  
yere,

the



### Of confirmation.

the begynninge, the office of confirmation was onely committed to bishoppes: bishoprikes were not so large as they be now, neither were they dioceses greater, than that the bishops might visit once a yere euery parrys and here by in selfe, and confirme the childre beinge catechised, or instructed. But nowe the worlde is other wyse, and bishoprikes be after an other fashyon, so that is it impossible that one bishoppe, or suffragane maye w<sup>th</sup> conueniente leasure admy<sup>n</sup>istre this confirmation in his diocese. For euery yere they growe up some in euery churche, whome it shall be come to professe theyr faith, and to be solemnly confirmed. Wherfore for as much as euery congregacion hath neede of perety lokynge to, and visitacion, and solemne profession of fapeth and confirmation of them, whoe in age and knowledge of Christ be grown so fare: the necessarie procuracion of the Lordes stocke committed vnto vs contrayneth vs, that we provide that the congregacion wante not mete ministers for thys purpose. For the health of the shepe of Christ must not serue the persones of the ministers but the persones of the ministers must serue to theyr health, that al thinges may be done accordinge to this sayinge, al are yours whether it be Paul, or Apollo, or Cepha. i. Cor. iii

And as S. Hierome witnesseth thys con-

**Of confirmation. fol. Cxxiii.**

firmation was not therefore the propre office of bishoppes in olde time, because it was not laweful for other to administre the same seinge that euē comen ministers pea euerie Christen man, if ordinarie ministers wanted, myght minister Baptisme, a muche more excellent sacramente, but it was comitted to bishoppes peculiarly for thys cause, that the bishoppes of euerie cōgregation, might attaine more certayne knowledge, & might haue more holefome care, and charge while they themselves enquired euerie pere with what faithfulness, and diligence the pastours hadde instructed bothe the reste, and theifly the yong children of Christe.

It holpe also to greater consent of religion and reuerence and obedience towardes the holpe ministerie, when euerie one professed hys fapeth, and obedience of Christe to one bps hoppe.

But for asmuch as so many congregacions be comitted to the charge of one bishop, that euerie one can not be visited by one bps hoppe, or suffragane, we muste needes procure that thys office of examination and confirmation, whiche cannot be differred more than a pear without the great incommoditie of the congregacions, and perile of religion, be executed by more persons, seying that it cannot be done by one, howbeit the parish prie-

tes



### Of confirmation,

kes in euery congregation with their companions, certapn dares before the comming of the biliter, shal diligentl<sup>y</sup> prepare the chyl- dren, whom they purpose to offer to confir- mation to make their confession of faith, and profession of chylten communion and obedi- ence decentl<sup>y</sup> & semel<sup>y</sup>, whpch must be done of them after thys sorte. ¶ The demaunde.

Dost thou professe thy selfe to be a christian?

Answer. I professe. Demaunde. What

is it to be a christian? Answer. To bee borne

agayne in Christ, and to haue remissio<sup>n</sup> of sin-

nes, and participation of everlastynge lyfe

through hym. Demaund. Whereby trustest

thou, that these thynge be geuen the? An-

swer. Bpcause I am baptised in the name of

the father, the sonne, and the holpe gost. De-

maund. What beleuest thou of God the fa-

ther, the sonne, and the holp gost? Answer.

The same that the articles of our Crede doe

comprehend. Demaund. Rehearse them. An-

swer. I do beleue in God the father almighty

maker of heauen. &c.

¶ Let the chylde in this place resite al the

articles of the Crede playnly, & distinctl<sup>y</sup>.

Demaund. What vnderstādest thou, whā

thou sapest, I beleue in God the father, in

the sonne, and in the holie goste: Answer.

That they be three persones of one beinge

and power, and yet but one God.

**Of confirmation. fol. C. lxxv.**

**Demann.** Why sapest thou God almyghtie maker of heauen and earth? **Answer.** By cause I beleue that God, as he made al other thynges, so he made me of nothyng by his onle sonne, oure Lorde Jesus Christe, and preserueth, and gouerneth thowwe the same Jesus Christe alone, and is present in euery place, and worketh all good thynges in all men, thowwe his myghte euery wyle purpose and ryghtuous wil **Demann.** Howe doest thou vnderstande the second article of Christ oure Lorde? **Answer.** I knowlege thereby that oure nature thowwe the fall of Adam is so corrupted, that no angell, nor man coulde purge oure synnes, and satisfie for them, so that it was necessarpe that the eternal worde the sonne of God, shoulde be made man, conueyed of the holpe gonste, and borne of the substance of the virgyn Marie, a verie man indoubtedly, but without synne, who thowwe his death satisfied for our synnes, and thowwe his resurrection and ascension into heauen, hath set vs with hym selfe in heauenly thynges, to whom the father hath gyncal power in heauen and in earth, that he may gouerne vs, and restore in vs his owne Image, and at length, when he shall come to iudge the quicke, and the deade, that he maye raple vs from the deade, and that he maye gyncue to vs, whiche were perfectlye framed agayne

The summe of  
the creede con  
cerninge god  
the father.

The summe of  
the creede con  
cerninge  
Christe oure  
Lorde

With the last



## Of confirmation.

The summe of  
the creed con-  
cerninge the  
holi goste.

agapne to his owne Image, the inheritaunce  
of eternall blisfulnes in heauen, and deliuer  
other to be punished in everlastynge fyre,  
whiche haue obstinately dispised him. De-  
maund. What is the meaninge of the thyrde  
article: Answer. Thus, that Chaste the  
Lorde hath gauen the holi goste to vs, who  
thorowe the ministerie of the Gospell gather-  
eth together the fapethfull into his congrega-  
tion, wherein they muste be ever stered vp  
vnto repentaunce, and vnto fapeth, and to re-  
ceyue remission of synnes by the worde of  
God, and sacramentes of the communion of  
Christe, and so in leading a lyfe holie, godly,  
and profitable to thei: neyghbours, wpth a  
good conscience, that they loke for Christ the  
sauour, who shall take them vp to hym selfe  
in heauen out of this worlde, and, shall also  
rase vp agapne thei: bodies in the dape of  
iudgement vnto an heauenlye lyfe. Demaund  
Doeft thou then surelye beleue al these thin-  
ges? Answer. I beleue them al, and I praye  
God, that he wyl! vouchsafe to encrease this  
fapth in me. Demaunde. What ought this  
fapth to worke in the. Answer. That I doubte  
nothynge, but that God, and the father of  
oure Lorde Jesus Christe, whiche wpth this  
his sonne, sent vs his worde, and gaue vs all  
thynge, is the onely true God, that he made  
all thynge of nothynge, that he onely wor-  
beth,

Of confirmation, fol. L. lxxvi.

heth, and giueth all good thynges, and that  
he wyl shewe hym selfe a father vnto me al-  
so, for the same his sonnes sake our Lorde Je-  
sus Christe, that he washed me from synnes  
wth holpe Baptisme, that he gave me hys  
holpe spirite, that he incorporated me to hys  
deare sonne, & so receined me into his church  
and adopted me to be hys sonne, and heere,  
that also he wyl keepe me in hys congrega-  
tion, gyue me in the same repentaunce, and  
remission of synnes, and the communion of  
hys sonne that thow he him I may euer call  
vpon his name with childerens trust, & that  
in the renewing of my selfe, I may profit daye  
lye vnto hys Image, furthermore I beleue  
that thow he his worde and sacramentes he  
wyl confirme, and encrease the same in me  
so that I shall stude continuallye to sancti-  
fy hys name, and to serue hys congregation  
wth all maner of good workes, tll he take  
me out of this worlde vnto heauenly iopes  
and the blessed resurrection. Al which thynges  
I acknowledge that they be perfourmed  
vnto me, and shal be thow he the onely free  
mercie of the heauenly father, and thow he  
the estimable merite of his sonne our Lorde  
Jesus Christe. Demaund. God and our hea-  
uenly father encrease and confirme this thy-  
ng, thow he his sonne our Lorde Jesus  
Christe. Amen. Doest thou thinke then, and  
doest



**Of confirmation.**

doest thou acknowledge in thys fapth, that thou art verely the sonne of god, & his beere the brother, and iopnte beere of oure lord Iesu Chyult, and therfore a meebre of his bodie which the cōgregacion is? Ans. I thinke so & acknowledge trustinge in the most certayne promise of Gods benenolence and in the meyte of oure lord Iesus Chyult. Dem. Doest thou please the the, and doest thou allowe it, and wylte thou continue in the same, that thy godfathers promysed and professed in thy name at hylp baptysme, when in thy steele they renounced Satan, & the world, & bound the to Chyulte and to this congregacion, that thou shouldest be thozowelie obedient to the Gospel? Ans. I allowe these thinges, and by the healse of oure Lord Iesus Chyulte, I wil continue in the same vnto the ende a. Deman. doest thou thy selfe renounce Satan, and all his workes, wpth thy herte, and mouth here in the spght of God, and before his holie cōgregacion? Ans. I renounce. Deman. And the worlde, and all his cōcupiscences? Ans. I renounce. Deman. And doest thou wholp giue thy selfe vnto al obedience of Chyult & his cōgregacion? Ans. I wholp giue ouer my selfe there vnto. Deman. How wast thou fyrste adopted of God, to be his sonne, & to be receyued into his cōgregacion? Ans. By holie baptysme. Deman. What is baptysme? The lauer

**Of confirmation.** **fol. C. lxxviii.**

of regeneration, wherby I am washed from  
spynnes, and grafted in Churche the Lord, and  
have put him upon me. Dem. Wilt thou co-  
tinue in thys cōmuniō of Churche unto the ende  
Ans. I will by the helpe of oure Lorde Jesu  
Churche. Dem. What requireth this cōmuniō  
of Churche? Ans. That I continue in thys doc-  
trine, that I have cōfessed, & in al the articles  
of our fapeth, and that I beleve that I have  
remission of spynnes in Churche the Lord, & that  
I am iustified, acceptable to God, and hepe  
of everlastinge lyfe, for thys deare belovyd  
sonnes sake, & not thowow mine owne merite  
of rightuousnes, further that I studie to live  
accordinge to al the cōmandemētes of god  
And that I mape go forwarde in thys know-  
ledge of God, and obediēce it requireth that  
I diligentlī heare the worde of God by the  
ministers chiefelī upon the sundapes, & hols-  
dapes, and if the Elders of the congregati-  
on, or other that wpll shewe me suche love,  
do reprove me of synne, that I take it in good  
parte, and amende my lyfe, that I also thow-  
rowe a sūtere zeale of Churche, & thep: health  
warne my neighbours livinge il. and inordi-  
natelī, and amende them if I can, but if I ca-  
not, that I take othe wpth me, whiche I  
thinke mape do more wpth them, and if they  
wpll not heare them neyther, that I bring the  
whole matter be fore the elders of the cōgre-  
gati.



### Of confirmation

gations, whō :f thep dispise to heare, & he the-  
fore excommunicated, that I take thē for hea-  
then, & publicans, and auoide their cōpanies  
asmuch as my vocation wil suffer, and ciuile  
busines wpth them, and thep necessitie accor-  
ding to the word of God. Demaund. What  
doeth the communion of the congregation  
of Christe require beside? Answ. It requireth  
also that I receiue the supper of the Lorde  
with other Christen men, to whom I come,  
& with whō I dwell, as one, that, is one breade  
& one bodp with thē in Christ. De. What is  
this sacrament? Ans. It is the cōmuniō of the  
bodie, & bloud of Christ, which in the Lordes  
supper, whē it is celebrated accordinge to the  
institutio of the lorde, be trulp exhibited with  
the breade & wine? De. To what vse doeste  
thou receiue the bodie, & bloude of the Lorde.  
Ans. That my faith in hym, and truste of the  
newe, and eternal testament, of the grace of  
God, redemption of Christe, and communion  
wpth hym, maye be confirmed in me more,  
and more, and that I maye loue lesse to my  
selfe, & more in hym, & that he maye repaire a  
new & holp life in me. For as cōcerning mine  
ōwne flesh, and bloud, I canne do nothpnge  
but sinne, and loue an vngodly lpe. Deman-  
d. What more doeth the communion of the  
congregation require? Ans. That I adde  
my prayers to the common prayers of the  
church

**Of confirmation, fol. Cxxviii.**  
churche, that I come together w<sup>th</sup> th<sup>e</sup>, and  
gyue there oblations and almes lyberall<sup>y</sup>  
to the vse of the pooze, and so be haue my selfe  
in all thynges, as a membre of Christ ioynted  
in Christe, and cleauynge together w<sup>th</sup> all  
godlye men, and that I acknowledge, and re  
uerently vse in all thynges, those, whom the  
Lorde hath made feeders of his cōgregatiō  
surates of soules, and elders, as it becometh  
an obediēte sonne of God, finally that I be  
thankful for these excedyng benefittes, the  
Gospel, and cōmunion of his sōne our Lorde  
Jesus Christ. Dema. Wilt thou saythfully  
perfourme, and obserue, al these thynges, as  
thou halte nowe professed. Ans I wyl by the  
healpe of oure Lorde Jesus Christ.

After that one of the chyldren hath rehear  
sed a full cōfession of hys sayth, & hath profes  
sed the obediēce of Christe before the whole  
cōgregatiō, it shall be sufficient to propound  
questions to the other chyldren after this sorte  
Demand. Doest thou also my sonne beleue  
and cōfesse, and wylt thou wholy gyue ouer  
thy selfe vnto the cōmunion, and obediēce  
of Christ, and his cōgregatiō, as thou hear  
dest euen nowe thys childe to beleue, and cō  
fesse, that he woulde bynde hym selfe to the  
obediēce of Christe, and his congregatiō,  
Here it shall suffice, that euerye one  
Answereth thus for hym selfe.

Ans. I.

I beleue



### **Of confirmation,**

I beleue, and confesse the same, and peld  
bp my selfe to Christ, and his congregacion  
trusting in the grace and healpe of our Lord  
and sauour Iesus Christe. But where chyl  
can be not so exercised in the knowledye of  
religion, that they can answere by herte ac  
cording to the prescribed fourme the visiter,  
who shall administer conformation, muste  
reade al the answers to suche children, and it  
shalbe sufficient, if they answere simply, that  
they beleue the thinges that were reade, how  
be it he shall labour so to declare all thinges  
vnto them, that they may vnderstand what  
they go about, and what they cōfesse, and pro  
fesse. How be it they must be diligently war  
ned, that they remēbre, that they stande in the  
sigh of god, whom they cā not deceyue, who  
beholdeth the herte. And that therefore they  
must procure with al reuerence, that they de  
clare the same thyng in theyr lyfe, that they  
professe wpth theyr mouth, and thynke in  
theyr herte.

But, as we warned before, al the children  
one by one muste be exercised, and prepared  
herunto and diligently examined the weeke  
before, by the ministers and Elders of euery  
congregation, and the pastours and Elders  
muste bringe no children before the visiter  
to be confirmed, but such as they trust, know  
the summe of religion, and beleue trulpe in  
Christe

**Of confirmation. fol. C. lxxv.**

**Christe.** It is not to be required precisely, that the children answer feetly concerning the wordes, for it chaunceth ofte, that they which be well instructed in the knowledge of faith can not verie handsomely utter the thynges that they meane, chiesly in an open place, ether for shame or some other weaknesse of minde. Wherefore we muste more regarde, which children truly vnderstande the thynges that pertain to religion, then whiche can feately declare them with wordes, wherein those excell more often, whiche haue lesse godly myndes. Nowe further, when the chyl dren, which shalbe confirmed, haue confessed their faith, and professed the obedience of the Gospel, the congregation muste be warned, that they humbly pray for these chyl dren. Whose prayer the pastoure shall offer to the Lorde, with suche a collecte.

**The Collecte.**

Almighty, and merciful God, heauēly father, which onely workest in vs to wyl and to performe the thynges that please the, and be good in dede, we beseech the for these chyl dren whō thou hast given to thy church, and hast begottē againe to thy selfe by holy baptism, and in whom thou hast potored that light, that they acknowledge and cōfesse before the congregation thy grace, and benefites towardes them selues, and their redemption.

**Aa. iii.**

**In**

Nowe chyl dren  
that be some  
what shamo  
faste must be  
bled.



**Of the maner**  
in Christ Iesu, and wil wholp geue ouer the  
selues to the, and thy congregation, to be  
obedient to thy commaundementes, confirme  
thys thy worke, which thou hast wrought in  
them, encrease in them the gift of thy spirite  
that euer going forwarde in the knowledge  
and obedience of thy Gospel, in thy cōgre-  
gation, they maye cōtinue to thende, and that  
they go no where aside from that fapth, and  
obedience of the Gospel, whiche they haue  
now confessed and professed, bringe seduced  
thorowe some peruerse doctrine, or dzyuen  
forth by the lustes of the fleshe. Graunt them  
that they luckely spring nye by in thy sonne  
our Lorde Iesu Christe, the heade of vs all,  
may grow into him tyl they come to mannes  
age fullp, and perfectp in all wysedome, ho-  
lines and rightuousnes, that they may more  
fullp knowe, & more feruently loue the, the  
father, and thy sonne our Lorde Iesus Christ  
and that they may confesse, exhalt, and mag-  
nifye the same more earnestly, and effectuous-  
ly before their neyghbours, both in wordes  
and deedes. And as thou haste promised vs,  
that thou wilt giue vs, what so ever we shal  
aske of the in the name of thy deare sonne,  
& as thy sonne promised, vs that thou woul-  
dest geue vs requirynge the, a good spiryte  
much more prōpely then anpe father gyueth  
his chyldren good thynges, when they praye  
hym

**Of confirmation. fol. Cxxx.**

him: so giue these chylidren the thing that we  
praye the for, thoro we thy sonne Chult, that  
whyn we shall note lap oure hādes vpon them  
in thy name and shall certifie them by thys  
signe, that thy fatherlye hande. shall be ever  
stretched forth vpon the, and that they shall  
neuer wante thy holp spirite to keepe, leade,  
and gouerne the in the way of health, and in  
a very christian lyfe, graunt thou, I saie, vn-  
to them, that they maye acknowledge these  
thynges with true saph, and that they maye  
certepntly beleue, that thou wilt defende the  
with thy almyghty ryghte hande, and keepe  
them from al euil, and deliuer them, and leade  
them to all good workes. finallye that thou  
wylt neuer take thy holp spirite from them,  
thoro we our Lorde Jesus Chult.

¶ Here the pastur lapping his hā-  
des vpon them shall say.

O Lorde Jesu Chult the sonne of God,  
which saidest in the Gospell. If pou then be  
inge euyl, cā giue good gyftes to poure chyl-  
dren, howe muche more shall my father giue  
the holpe goste to them, that aske hym. Item  
If two consent together vpon the earth. etc.  
Confirm thy seruant wpth thy holie  
spirite, that he maye cōtinue in the obedience  
of thy Gospell and strongly resist the diuyl  
and hym owne weakenes; and not greue the  
holpe goste, or trouble or offende thy churche

Ma. iiii.

with



### Of confirmation

wyth sclaunder, but that hye whole lpe  
mape serue to the praple of thy glorie, hye  
owne healthe and commune profyte of thy  
congregation, as thou hast prescribed to be,  
and as thou haste promised that thou wylle  
goue to them that aske the, Amen.

¶ After thys lette the hymne be  
songe. Nowe al thanks, etc.

Now a good while sithens the signe of  
crole was wonte to be vsed in confirmation  
but by cause they abused thys signe mooste  
superstitiously, and forasmuche as also a-  
monge christian men, signes and shadowes  
of spiritual thynges ought not to be so much  
regarded, as the thyng, and truethe it selfe,  
the signe of laipnge one of handes shall be  
sufficente in thys ministracion, whiche, the  
Apostles, and olde fathers thought suffi-  
cient. And that thys Ceremonie mape be  
hādled wyth greater grauitie, and reuerence  
and wyth more fruite both of the chylde  
and of the whole congregation, the Deanes  
wyth the visitors, or parson the prestes, of eu-  
ery congregation, shall chole out suche a place  
in the tēples from whense the cōfession, and  
professon of the chylde, and other thynges  
that muste be done there wyth all, mape be  
clearly hearde and percepued of the whole  
congregation.

¶ Of the Lordes supper,

Amen

The Lords supper fol. Cxxxi.

**M**en muste be muche, and often taught, and warned of this most holpe Sacramente, that it is, as Paule witnesseth a communion of the bodie and bloude of oure Lorde Jesus Churste, wherein we muste so celebrate the remembraunce of hym, w<sup>th</sup> greate religion, a graue preachinge of his death, and resurrection, and of al thinges, whiche he was made for vs, wherby he dyd and suffered for oure saluation, that our fapeth in hym may be confirmed, that we maye cleare faster and lyue more fully in hym, and he in vs.

And forasmuch as the Lorde, when he instituted this holpe supper, dyd saie. Do this in remembraunce of me, the preachers shall diligentl<sup>y</sup> warne this also, that the Lorde commaunded, that we shoulde do those thynges in this Sacrament, whiche he hym selfe shewed to be done by his example.

Therefore we muste set the same acte of the Lorde before vs neyther muste we in anye thinge w<sup>ch</sup> we decline from the same or chaunge anye thinge of it, though an Angell from heauen, the holy spirit, or an Apostle did counsel and bidde vs so to per forme whiche do. Whiche thyng the right holy bishop, and the Lord him selfe, did. out of these, and manye other wordes of the Lorde. For if Churste be our onely Lorde, and master, we as the ministers, and disciples

What the holpe supper of the Lorde is.

i. Cor. xxi.

What remembraunce of Churste must be had in the Lords supper

Matt. xxvi.

That those things must be done in the holp supper

Galat. i.



## Of the Lordes supper

of hym muste needes folowe, and do, not the worde or dede of anye man, or Angel, but we muste folowe, and do wpth all reuerence the thynges that he dyd, and laped before vs to do neyther more we regarde, what other dyd before vs, but what Christe oure Lorde fyrste dyd, who is before al thynges. And al they that do not thys, but chaunge somewhat of the institution of oure Lorde in thys moste holpe mysterie, ought not to be iudged hys vicars, or hys priestes, seinge that for the traditions of men, they caste awape the commaundement of Christe. The holpe martyrs wyrteth these, and muche more severe and earnestte thynges in the same Epistle, agaynst them, that in the administration of this most holp Sacramēt chaung any popnt of that the Lorde hym selfe dyd in hys supper. For he commaunded vs to do that onelye

Nowe if we consider howe Christe instituted this holpe supper, it appeareth clearelye out of the declarations of the enangelistes, and sapnt. Paule, that first he made his holp supper wpth hys disciples, and that he made the same, one, and commune to all that were presēt, and with suche disciples, as had wholye gyue theyr selues to hys doctryne. For though he Judas were a fapned disciple, and as Christe calleth him a dyupt, neuertheles,  
the

Of the Lordes Supper fol. Clxxxii.  
the other disciples dōd not yet knowe that,  
for he dōd cleave to the Lord in outward  
profession, and lpe, as the rest did.

But the Lord, whan he gaue hys disci-  
ples, an exemple in hys supper, wher as he  
admitted Judas, he would not followe hys The holy sup-  
owne secret iudgemente, but that open & ma- per of the  
nifest iudgemēt, which his disciples mght, & Lord muste  
shoulde folowe afterwarde. For thys cause not be mini-  
in the olde church, which obserued that thing stred wpth o-  
that it had receiued of the Apostles, no man ther then the  
was admitted vnto the holpe communion, disciples of  
whiche hadde not witnessed hym selfe, to be the Lord, and  
the disciple of oure Lord. Further more, suche in one cōpanie  
in anye companie, and congregation of the one supper  
faithful, had one supper only, and that com must be com-  
mune to al, so that they al receiued the lordes mune. etc.  
body in one bread, and his blude in one cup, i. Cor. x.

Whereof Paule writeth thus, The cuppe  
of blessinge, whiche we blesse, that is to saie,  
wherwpth we giue thanks, is it not the cō-  
munion of the bloude of Christe? And the  
bread, whiche we breake, is it not the com-  
munion of the bodye of Christe? For we be-  
inge manie are one bread, and one body for  
we receiue al of one bread, and of one cuppe,  
Also, the Apostle speaketh of one cup, in who The church  
one man giveth not thanks for hym selfe, must be part-  
and he speaketh of one bread, whiche all we ners of one  
that come together breake beinge commune love and one  
and



cup, because  
it is one bodi  
with Christe

### Of the Lordes Supper

and he witnesseth, that this is the communion of the bodpe, and bloude of Christe, whpche communion all we recepue together oute of one Sacrament, and we confirme the same, because we are the membres, and bodpe of Christ. Wherfore the Apostle willpge to confirme the thing that he had said, I meane that the breade, whiche we breake in the holpe supper, is the communion of the body of Christ, vfed these wordes, we, beinge manp, saith he, are one breade, and one bodpe, as if he woulde sape, one breade is broken, and one sacrament is distributed amouge vs beinge manpe for thps purpose, that we beinge manp, which receiue this sacramēt with true saith, shoulde be more and more vnited in to one bodpe, euen the body of Christ, and that we should altogether abide, and liue in hym and he in vs, after that wee hadde gotten the true communion of his bodpe.

Thps, is singularly to be uoted, that the Apostle (willing to proue that we, whiche in the holpe supper of the Lorde, are partakers of the Lordes bodpe, and bloude, be one bodpe) added furth with: ffor al we be partakers of one bread, wherebp he signified alla the communion of one cuppe. Lette vs than consider this reason of the Apostle diligently, ffor if we testifpe and declare therbp, that we are one bodpe, and one breade of Christ, and

**Of the Lordes Supper fol. Cxxxiii.**  
and that we truly receiue, and obteyne the  
communion of Christes bodie and bloude  
from the Lordes table, when al we that come  
together to the Lordes table, be partakers  
of one breade, and one cup, two thinges suer-  
ly folow here of, one, that they, whiche in one  
congregation of the fapthfull, doe minister  
more than one supper of the Lorde, testifie of  
them selues there by, that they be not one bo-  
die, and one breade of Christ, neither rightly  
receiue nor haue the communion of the Lordes  
bodie, and bloude. The other is, that they,  
whiche be present at the Lordes supper, and  
receiue not the sacramentes, testifie by thys  
their abstinences from the lordes table, that  
they will not be a member with other Christi-  
ans, whiche receiue the sacramentes, that  
they will not be one bodie wpth them, and  
one breade of Christe, if they be sufficientely  
enstructed of thys institution of the Lorde,  
and haue not a lawfull cause to abstaine fro  
the sacramentes.

Therefore for thys verpe cause, that the  
Lord commanded vs to do that, in hys holpe  
supper, that he him selfe dyd, and he celebra-  
ted it with those hys disciples only, whiche  
had wholye giuen the selues to his doctrine,  
and euer folowed hym, and celebrated one  
supper only, the prechers shall obserue two  
thynges. ffirst they shall teach, and exhoarte  
the

The adminis-  
tration of mo  
suppers then  
one in one co-  
gregation: is  
a token of the  
diuiding of  
the bodie.

Let every ma  
shewe hym  
selfe to be the  
disciple of  
Christ which  
cometh to the  
holpe supper



## Of the Lordes Supper

No mā must  
be admitted  
to the holpe  
supper but he  
be fyrst tried,

the people w<sup>th</sup> all diligence, that in thys  
molte holpe sacramente they shewe them sel-  
ues the true disciples of the Lorde, that is to  
saye, such as putte all their trust in the Lorde  
hym selfe, and haue bound them selues who-  
ly to his worde, and folowe the same study-  
ously in al thynges. For thus the lorde sayeth.  
John. in. If ye abyde in my worde, ye are  
my disciples in dede. But they that w<sup>ll</sup>  
declare them selues to be saythfull ministres  
of the Lorde, in the administraction of these  
misteries, shall not aduise anye other to the  
lordes supper, but suche as be tried, and haue  
confessed before the congregation, that they  
haue giuen thē selues to the Lorde, and haue  
proued the same with theyr life as the Lorde  
also celebrated the supper with those disciples

The holp sup-  
per must be ce-  
lebrated, whē  
the whole con-  
gregatiō com-  
meth together,

Secondly that in one cōgregation of the  
saythfull, one supper be ministred, and that  
the pastour hym selfe celebrate it, if he maye by  
anye means, at such tyme whan the whole  
congregation is wout to come together, as  
vpon sondaynes, and holpe dayes, if so be  
they be present, that w<sup>ll</sup> communicate  
as men, that be one bodye, and one breade  
of Christ, and are so outwardly also ioyned  
together of the Lord that they pertain to one  
congregation, and pastoral cure, and receiue  
the communiō of the Lorde out of one breade,  
and one cuppe.

The

**Of the Lordes Supper fol. C.lxxxiij**

The seconde thyng that the Lorde dyd in hys supper, is this, he gaue thanks to the father, and that in suche language, as the disciples myght vnderstande all thynges, and be stirred by wth hym to praise God. For whiche cause the pastours shall warne the people to saye, that in the administration of this Sacramente, we muste geue thanks to God thowge oure Lorde Iesus Christe, for all the benefitte that he hath giuen, and giueth to vs dayly, and chiefe, for that he misittes, out of whiche all other come, and be made true benefittes vnto vs, I meane, that he so loued vs, that he gaue vs hys soune a redeemer, that all that beleue in hym shoulde not perishe, but haue euerslastyng life, John iii. wherfore he hath giuen vs all thynges wth hym, Ro. viii. remission of synnes, the spirite of adoption, and all thynges that maye do vs good either in bodie or soule, in this life or in the life to come.

Secondlye that the priest and minister of this sacramente in giuyng thanks to God giueth thanks in hys owne name, and in the name of the whole congregacion, wherfore the people must lift vp theyr myndes, and hearken to the thynges, that are spoken of the priest, that they maye praise, and thanke God together with the priest. For in this giuyng of thanks, as Chrysostome well warneth, all thynges

That the giuyng of thanks ought to be done in the common tongue, that all the people maye vnderstande.



## Of the Lordes Supper.

thynges must be commune betwene the people, and the prieste, wher vnto all men that be present, are called, whan the prieste sayeth, lifte vp your hertes. Item let's vs giue thanks to oure Lord God. And they promise the same, whan they Answer, we haue vnto the Lord. It is worthy and right. For in olde tyme as S. Cipriane testifyeth, whan the prieste, or ministre sayde, lyfte vp your hertes, the people answered, we haue vnto the Lord.

But all these thynges must be done before the Lord in spirite, and truth. Wherefore the people must wth all diligence, ioyne theyr myndes wth the wordes of the prieste, that with one hert, & one mouth they may magnify and thanke God with him. The.iii. and principal point in the Lordes supper is this, that he distributed the bread, and the cuppe to all, and bade all take both, that all should eate the bread, and drink of the cup, and added. This is my body, which is giuen for you. This is my blood of the new Testamente, which for you & for man, is shed furth vnto the remission of sins. Out of these wordes of the Lord, the pastour shal teach the people with great reuerence, and diligence, that this is the principal point and work in the supper of the Lord that sacramentes be distributed accordyng to the institucio of our Lord Jesus Christ and receiued with true faith in Christ, wth the

The thirde  
and principal  
parte of the  
holy supper.  
The chiefe  
thyng belonging  
to the  
supper of the  
Lorde is that  
the sacramēt  
be distributed  
accordyng to  
the institucio  
of Christ  
and receiued  
wth true  
faith.

**Of the Lordes Supper. Fol. Cxxxv**

faith I say, that we certaynly beleue that our Lord Iesus Christ himselfe is here presente in the midst of vs and that he hym selfe though it be by the ministerie of the church, doth truly geue vs hys bodie & bloude, and together al thinges, whatsoeuer he obtained, and deserued by the offering of his bodie on the crosse I meane remission of sinnes, the euerlasting couenāt of Godes grace, the blessed adoption of God, that we be the sonnes & heires of God & hys coheires. Out of these thynges the pastors shal teach & warne the people with all possible diligence. First that they come to these most diuine misteries, not as the cōmon sorte were wonte to do heretofore, with colde mindes farre frōe fapthfull and religious consideration of the thynges that bee here executed, but that they stee by them selues, and come with a Godli burning desire of Christ stampinge forth wpth true repentaunce, and grieve of synnes, and fapeth fixed vpon oure Lord. Further that they heare & embrace the wordes here of the Lorde, and gifies, as the wordes & al gifies of saluatiō & euerlasting life as thei be in dede. For thys actiō is a propre & principall worke of our saluatiō, wherein Christ him selfe offerth, & geueth to vs al his thinges, that he was made for vs, that he suffered and deserued, & accordinge to his name Iesus, he sheweth him selfe a saviour vnto vs

that the sacramēt be distributed accordinge to the institution of Christ, & receiued wpth true fapeth. With hote & greate religiō of mynde it behoueth to be present at this holie supper.

That all the wordes and dedes of oure Lorde in the holpe supper are the wordes and dedes of oure



## Of the Lordes Supper.

eternal health in wordes and dedes. Neþther is there any pe word or dede of hys set before vs to be folowed or done, that dothe not properly, and effectuously make to our everlasting health, so that we take holde of it, and vse it with true fapth. As in this present action of the holpe supper, he hath heaped together wþh singular, and most feruente desyre to do vs good, and hath compræheued in a summe, and set before vs to be knowne, embraced, and enioyed al those thynges, that for oure saluation, he spake, commaunded, suffred, dyd, and wþled vs to do. Wherefore whan we heare those holsome wordes of Chryste in the holp Supper. Take, eate, drinke. Surely we muste receiue the Sacramentes with great religion and mooste bounden thankfulness of mynde. And it is a great abhominacion, to dispice the Lorde calling vs so gently, and so louinglye bidding vs to this feast of health, and meate of everlasting lyfe, & not to make hast most greedely to this heavenly, and blessed banquet.

Thirde, the pastours shal warne the people, that they doubt nothing but the lord himselfe is present in the myddest of thepm, and geueth thm his verbe bodye and bloud, that they euer may more fully liue in hym, and be in thē, and that they may daily growe more and more into him, whiche is the heade, and be moued of hym, as hys liuelye, and vncorrupt

**Of the Lordes supper fol. C. lxxvi.**

rupte members, and require of hym confidence  
for all good thinges, and al euils to be taken  
away, and finallye that they maye receiue the  
thynges moste abundantly, whych they aske.  
For as we receiue hym in the sacramente so  
we receiue with hym all that pertaineth to the  
chyl dren of God.

And forasmuch, as this exhibition, and re-  
ceiuinge of the bodie and bloude of Christe,  
this thyng, and action is so heauenlye, and  
diuine a matter of fapeth, and of the newe tes-  
tamente, the pastours shall warne this also  
that men excludunge the iudgement of theyr  
owne reason, geue fapth simplye to the Lordes  
wordes, and that they studie to receiue  
this heauenly meat, and this blessed commu-  
nion of oure onely sauoure and Lord wpth  
singular desyre, and thankfulness of minde.

Fourthlye the preachers hall diligentely  
warne the people that they earnestly consydre  
those most blessed wordes of the Lord, which  
is giuen for you, which is shed to you for you  
and for manye vnto the forgeuenes of synnes.  
Item this is the newe testament in my bloude  
or this is the bloude of the newe Testamēt  
For by this onely thinge, that Christe on the  
crosse offered his holpe bodie and bloud to the  
father for our synnes, we be reconciled to god  
and delivered from the power of Satan, and  
hell, beinge made the sonnes & heires of god

These wor-  
des for you  
muste be well  
weihed.



### Of the Lordes supper

and the newe siege of grace, the Testamente of eternall saluation, is ordeyned, and confirmed betwen God and vs, that God wpll be oure father also, and acknowledge vs to bee hys people, pea hys sonnes and heyles, that he wpll drine all euils from vs, and heape all good thpnges vpon vs, both pzeunte, and to come, finally that in the last day he wpll raise vs from the dead, and settle vs in an heauenly and full blessed lyfe.

The fourth parte is the cōmemoratiō of the Lorde.

The fourth thpnge that the Lorde deliuered, and dyd in hys holie supper is thys, that he saied, Do this in the remembraunce of me. And he gaue manpe other holsome cōmaundementes to hys disciples, and exhortacions. For he taught them, and warned them aforehande wpth manpe wordes, of hys passion, and the fruite that we receiue by the same, of hys resurrection and heauenly kyngdome, of the office, and ministrie of christen men, and chiefe of thep: apostolike office to preache his kyngdome into al the world, & to gather into it the scatered chyl drene of God, and to confirme and further them in the same. For thys cause then he preachers shall warne diligently, as often as this Sacrament is ministered, that thep must studiously sterre by, and celebrate the remembraunce of Christe by godlye, and diligente handelpnge and preaching of the gospel, wherby thep shall faithfully

**Of the Lordes supper** fol. Cxxxviii.  
fullp declare to the people, howe necessarie it  
was for vs, that the sonne of God shoulde  
take oure sinne, and wth hys death deliuer  
vs from eternall deathe, and the tyrannye of  
Satan, and howe greate benifittes he obtay-  
ned, and gaue vs, and daplye gnueth vs tho-  
rowe hys death, and resurrection, that is to  
witte remission of synnes, the spirite of adop-  
tion, a newe, and blessed power of lyuynge  
the felowshyppe of resurrection vnto a verie  
heauenlye diuine, and euerlastynge lyfe. All  
whych thynges muste be mooste religiously  
preached, and considered in the holpe supper.

Wherefore in this monste holy action the  
doctrine of the Gospel, and the lawe muste  
be diligentely beatē in, that the Lordes death  
and resurrection, and all thynges, that he was  
made for vs, that he dyd and suffered, that he  
obteyned for vs, and perfourmed, and daplye  
perfourmeth, maye be studiousely preached,  
& that the remembraunce of hym maye be fullp  
and perfectlie celebrated, to this ende that our  
fayth in hym, and newe and blessed lyfe in the  
same, maye be euer confirmed and augmen-  
ted. Therefore we vse yet of the custome of  
the olde churche, that open and principall ser-  
mons be made aboute thys ministration of  
the holpe masse.

The pastours and teachers of congrega-  
cions shall often add saythfullie warne, and

Ob.iii. ca

After what  
sorte the peo



ple muste be  
called backe  
from the abu  
ses of masses

## Of the Lordes Supper

enstructe the people of all these thynges. So  
the chosen of God shal easlye suffer them sel  
ues to be led awape from all abuses of thys  
moste reuerende, and holie Sacramēt, and be  
brought agayne to the true, and holsome ble  
of the same, for the sheepe of Christe knowe  
the voyce of thei sheepeherde, and followe  
hym hertelpe. Thys maner surely can not be  
obscure, or uncertaine to theym that sauoure  
anye thyng of Christe. All christian Doc  
trine consisteth herein, and is grounded here  
hpon, that men be taughte to keepe all those  
thynges, that oure Lorde Iesus Christe com  
maunded, as the father hym selfe wotnesse  
of hym from heauen sayinge. Thys is my  
welbeloued sonne heare ye him. And he sayth  
of hym selfe to the Apostles, al power in hea  
uen, and earth is geue to me, teach and make  
all the heathen my diuiples, baptise them in  
the name of the father, and the sonne, and the  
holpe Goste, and teach them to kepe all these  
thinges that I haue commaunded you.

But it is euident that it is oure onely ma  
ster, and Lorde, instituted the Sacramente of  
thankesguyng with these wordes, and com  
mended it vnto vs. Do thys in the remem  
braunce of me, meapnge that, that he hym  
selfe dyd, and that, that the Euangelistes  
Mathewe, Marke, Luke, and Paule clearly  
describ vnto vs as we shewed before.

What

# Of the Lords Supper fol. Cxxxviii

What good christian man is there, which be-  
 ing wel admonished hereof thā, wil not con-  
 clud forthwith that al thep that will christiā-  
 ly, & holsomly handle this sacramēt, must con-  
 sidre & follow (as, S. Cipriā verie godli war-  
 neth) not that, that some other hath done be-  
 fore vs, no not what the whole world doth, or  
 thynketh to be done, but what Christe the  
 Lord dyd and commaunded to be done, who  
 is before all thynges, and is the maker and  
 redemer of the world, neither onely the high-  
 est amonge vs, but also oure onely master, &  
 teacher, finally thep muste further consi-  
 der that all thep, whiche dare other wyle ad-  
 minister this Sacrament, do administer it vn-  
 worthely, that is to saie: other wise then it be-  
 cometh, and make them selues gilty of the bo-  
 die and bloude of the Lord.

The fautes that we haue committed hereto-  
 fore in this most holie misterie, vsing it other-  
 wise thē the Lord commaunded, the Lord hath merci-  
 fullpe forgouē vnto his, whiche haue put all  
 their trust in him, & his merite, and not in the  
 worke of the sacramēt other minitred or re-  
 ceined. But we as holie Cipriā witnesseth to  
 whō the Lord hath gūen sure knoweledge  
 of his iusti-tyō, & cōmaundement shall not be  
 pardoned, if we neglect the thyng that Christ  
 did in this sacramēt, and commaunded vs to  
 do preferring that before the Lordes institutio

That we  
 should chiefly  
 ly considre  
 what Christe  
 did & cōman-  
 ded to do.

The offence  
 that is commit-  
 ted in this be-  
 halfe thoro-  
 oughly igno-  
 rance is  
 remitted to  
 the faithfull  
 but not that  
 which is of a  
 set purpose a-  
 gainste this  
 ordinaunce of  
 God.



The false opinion concerning the oblation of the priest in the masse, muste be take awaie

### Of the Lordes supper

that hath bene brought in by mē swarmpage from hys worde, & commaundemēt. Before al things the pastours muste labour to take out of mēes mindes, that false & wecked opiniō wherby men thinke cōmonly, that the priest in masses offereth by Christe oure Lord to God the father, after that sort, that with his intention and praper, he causeth Christ to become a newe, and acceptable sacrifice to the father for the saluation of mē, applyth and communicateth the merite, of the passion of christ and of the saupage sacrifice, wherby the Lord hym selfe, offered hym selfe, to the father a sacrifice on the crosse, to them, that receiue not the same with theyr own fapth.

Howe much the priestes ministerie in the Lordes supper, profiteth the other

For to make men partakers in the supper of the Lorde of the sacrifice and merittes of oure Lorde Iesus Christe, the minister canne heape no more, then that spste he exhibite & minister the holie supper, as the Lorde instituted, and then fapthfullpe declare, and celebrate religiously, the misterie of it namly the redemptiō and cominution of oure Lorde Iesus Christe, and furthermore dispence the sacramentes, whereby he maye stirre vp, and confirme in them that be present, true fapth in Christ, by whiche fapth euerie man may him selfe apprehende, and receiue the meritte, and sacrifice of Christe as gguen vnto hym, finally that he prape for such fapth to all men

**Of the Lordes supper fol. Cxxxix**

menne in the name of the whole congregati-  
on, and of his owne charitie, for he that w<sup>th</sup>  
out hys owne sayeth either ministereth thys  
supper of the Lorde, or is presente at it, or re-  
cepueth it, pulleth damnation vpon him selfe  
and is made gyltpe of the Lordes bodpe, and  
bloude.

But it is plaine, that men are euerie where  
in thys errour, that they beleue, if they be pre-  
sente, whan the prieste sayeth masse, and take  
parte of the masse, onelp w<sup>th</sup> the<sup>r</sup> presence  
that thys verie worke and sacrificie of the  
priest, wherebp he offereth the sonne to the  
father for the<sup>r</sup> synnes, that is to say setteth  
him before the father with hys intention, and  
prayer is of suche efficacie, that it turneth all  
euill from them, and bringeth them al felicity  
of bodie and soule, though they continue in  
all maner of synnes and mischues agaynst  
God, and the<sup>r</sup> consciēce, and neither perceiue  
nor receiue the Sacramentes out of the masse,  
but onelp beholde the outwarde action, as a  
spectacle, and honoure it w<sup>th</sup> bowpnge of  
knes, and other gestures, and spgnes of ve-  
neration.

But what more spitefull shame canne be  
doone to Goddes maiestie, and to the kyngde  
of glorie Iesus Chaste, then that thys molte  
diuine Sacrament, which he him selfe institu-  
ted, and commended vnto vs, that thorow



## Of the Lordes supper

it w<sup>ch</sup> shoulde be confirmed in sapeth towar-  
des hym, and shoulde bpe more, and more to  
spynes, and lye more fully in hym, is so per-  
verted, that of Goddes institution, it is made  
a playne inuention of manne, and suche one,

**How greuous  
is God is of-  
fended, yea de-  
spised by the  
abuse of the  
masse,**

that men truste most in it agaynste God and  
oure Lorde Chyste. For thow the thys worke  
of the masse, they are made more careles, and  
stronger in theyr synnes, and contempte of  
Chyste thynkynge that, by that ceremonie  
the wrath of God is turned from them, and  
all other synnes. That the grace of God is  
gotten to them, and all blisfulnesse, though  
thow the theyr whole lyfe, they be agaynste  
God, and abuse all thynges agaynste God,  
and that w<sup>th</sup>out any earnest thoughte of  
repentaunce. Wherefore the preachers shall  
instructe the people w<sup>th</sup> a diligence of this  
vngodly truste of the worke and sacrifice of  
a priest, and they shall call them fro the same  
by all maner of wayes.

**After what  
sorte the holpe  
fathers called  
the holie sup-  
per a sacrifice**

And where as the holpe fathers call the  
ministracion of thys Sacramente a sacrifice  
and oblation, and w<sup>ch</sup> pte somtymes that the  
prieste in the administring the supper, offereth  
Chyste, lette the preachers knowe and teache  
other, when neede shall be, that the holpe fa-  
thers by the name of an Sacrifice, vnderstode  
not application, whiche was deuiled a greate  
whyle after the fathers, and preuapled with  
other

**Of the Lordes Supper fol. Cxxx.**

other abuses, but a solemne remembrance  
of the Sacrifice of Christe, as Augustine ex-  
pouneth it.

For whyle the Supper of the Lord is mi-  
nistered, as the Lord instituted it, the Sacri-  
fice of Christe is celebrated, and exhibited  
therein thoroowe the preachpuge of hys death  
and distribution of the Sacramentes, that al  
thep, which rightlie vse the holie supper may  
receiue the fruit of this sacrifice. The pastors  
shall warne moreouer that it is no small ab-  
use of thys Sacramente, thut it is wonte to  
be set forth, and caried about to be gased vpo  
and to be worshipped wpth golde, and spl-  
uer, and other suche carnall ornamentes, and  
that wpth thys opinion, as though thys ca-  
ripage aboute, and shewepuge forth, and out-  
warde worshipping of the Sacrament were  
able to turne away al incommodities, & bringe  
al felicitie, though me do not once thynke of  
true repentaunce of synnes, and faith in oure  
Lord Jesus Christe. Wherefore we will in a-  
nie wise that the pastours hereafter sette not  
forth, nor carie about the Sacrament.

Wpth lyke diligence thep shall teache  
the people, that the Lord instituted, and  
commended to all that beleue in hym boeth  
partes of the Sacramente, the cuppe nolesse  
then the breade, that in thep they myghte  
receiue hys bode and blode. For thus it is



### Of the Lordes supper

in Paule. I receiued of the Lorde that, that I deliuered also vnto you. But the Apostle deliuered to the whole congregation of the Corinthians the communion aswell of the cup as of the breade. Wherefore some make a rashe, and a lpght argumente, that the Lord in hys Supper gaue the whole Sacramente to hys Apostles, whych were all priestes, and that we can not gather therof, that the cuppe muste be also gauen to the lay men. For in this Sacramēt Iapeth Chrysostome, and that out of the testimonies of the holie Scripture, the priestes haue nothinge more, then the lay men, but all thynge are common to boeth, and one breade of the Lorde, and one cuppe is sette before all men togpyther, and equally.

Thus the Lorde instituted, thus the olde churche obserued alwayes. Therefore none other thynge coulde be instituted of men, neither dyd the fathers euer institute anpe other thynge. But in these later tpmes, when the gouernours of congregations dyd utterpe neglecte thep2 office, thys abuse crepte in secretlye, that in the holie supper of the Lorde breade onelp shoulde be distributed, whether priestes or lay men dyd cōmunicate.

Now the people must be admonished, to receiue the

But that all the abuses, that haue crepte into thys Sacramente, maye be utterlye take awaye, and rooted vp, by the true vse of thys Sacramente, whych the Lorde hym selfe commaunded

**Of the Lordes supper** fol. C. lxxxi

maunded, the pastours and preachers shall diligently warne, and exhorthe the people, that as often as they come together to the holpe supper of the Lord wpth the bretherne, they gyue them selues, wholep to the Lord, to be hys disciples, that they thprike that all hys wordes be spoken vnto them, and that they beleue them certainepe, that they feruentpe desyre the communion of the Lord to be encreased in them, and that they receiue the sam offered in the Sacramente wpth a fapethfull and thankefull mynde, briefelpe that they neuer go forwarde in the fapeth of Chyste, and in the whole netwe lpe wpth Chyste, neither stande there as dispisers of so greate gptes, whpche in the holpe supper be offered to all that are presente, noz make to them selues an hurtfull spectacle of a blessed feaste. Suerpe he that is not meete to receiue the Sacrament is not meete neither to prape wpth the cōgregation, as Sapnte Chrysostome doth ryghtly gather. Thys Sacrament is not onely the meate of the strounge, but also the medicine of the weake, onelp lette no manne receiue it, whpche sticketh in synnes agaynst hys conscience. For he that continueth in such synnes, wpll not lpe in Chyste the Lord, he refuseth hys communion in dede, and utterpe renounceth Chyste, and his kingdome. Wherefore he muste abstepne frō those Sacramentes

communion of  
the holie sup-  
per.



## Of the Lordes supper

in whiche the communion of Christe is exhibited. And suche stick also in the condemnation of hell, and haue no parte in the Kingdome of Christe. Wherefore they can neither be present, nor oughte to be presente at the lye supper, nor praye wth the congregation, for no man that determineth to continue in open synnes, and in the despyte of God can call vpon God his father, wth true fayeth, and praye for the sanctification of his name, the commynge of his kyngdome, and obedience of his wpll. But they that repent themselves of theyr synnes, that despyre the grace of God, and receiue the communion, and lyfe in Christe oure Lorde, and wylle the same to be encreased in them, neither be commanded by the congregation to absteyne, these men I saie, make muche lyfte vp, and comforte themselves wth fayeth, and benche themselves wth the despyre of a newe lyfe, thorothe the participation of the Sacrament at euery supper, where they be present.

Therefore they oughte not in anye wise to despise so greate bountuousnes in Christe our Lorde beynge frely offered to them, but to receiue it wth mooste seruaute despyre, and greate thankesfulnes, remembryng the blessed worde of the Lorde aluerpunge vs to him. Come vnto me all ye that labour. Item take eate, this is my bodie. Item drinke

**Of the Lordes supper** fol. Cxxxv.  
of thys all, thys is my bloude etc. For w<sup>th</sup> 1. Cor. 10.  
thys meate and drinke he trulpe refresheth  
and recreateth vs vnto everlasting lyfe.

The fathers in the primative church, which  
obserued the Apostles tradition, esteemed so  
muche these wordes of Chylte, that they ex-  
communicate them, that were presente at the  
Lordes supper, and woulde not be partakers  
of the Sacramentes with the reste.

For thys cause was that ordeyned that  
we reade distinct. ii. of the constitutions, whē  
the consecration is ended, let al communicate,  
they that wyl not, let them not come into the  
temple. For so the Apostles ordeined, and the  
holie Romayne church holdeth.

In thys decree speaketh of one consecrati-  
on, and it requireth, that all that be present do  
communicate, and that vnder the payne of ex-  
communicatiō. It w<sup>tn</sup>esseth also that the A-  
postles so constituted, whiche had receiued it  
of the Lorde, Item that the Romayne church  
doth so holde, which thinges also, al other cō-  
gregations obserued as manie as had retai-  
ned the ordinance of the Lord, & the Apostles.

This is the cause wher. S. Chrysostome so  
fore rebuketh them, whiche in the cōgregati-  
ō, tarye in the temple at the celebration of the  
Lordes supper, and yet dyd not cōmunicate, &  
he sayed that they stode at the Lordes supper  
vnschamefastly, and stubburnly, and not with  
out



## Of the Lordes Supper

out the despite of Christ, and cōtempt of hys  
so great bountiuousnes, which he offereth vs  
in the holpe supper

For they that be not the mēbres of Christ  
neither of true repentance, and grieve of their  
synnes, seeke remunge of ipse in Christe, but  
will cōtinue in their synnes willingly, or haue  
offended the cōgregation of Christe woth  
greuous synnes, that except they first repent  
and approue them selues woth a better ipse,  
they cā not come to the Lords bord. All these,  
whiles the Lordes moste holp supper is mi-  
nistred, oughte to be awaie, and not once to  
beholde the Sacrament of the Lorde, as S.  
Chrysostome with greate grauitie warnethe,  
and that out of the dede, and wordes of the  
Lorde, who as he hym selfe dyd, so he com-  
maunded that this supper shoulde not be ce-  
lebrated, but woth hys disciples, woth such  
I saie, who haue gauen them selues to hys  
worde, who desyre remission of synnes, and  
saluation out of true repentance, and grieve  
of synnes, who be made parte takers of the  
newe Testament, and be the sonnes of God.  
All which thynges, as we shewen before, are  
cōprehēded in the very wordes of the Lorde.

As the pastours then, muste diligently  
teache and dissuade them, whiche woth the  
rest of the congregation, can not commun-  
icate, bcause they sticke in open synnes, that  
they

**Of the Lordes Supper**      **fol. Cxxxiii.**

they be not presente at the holpe supper, and testifie vnto them, that if they stande at the supper w<sup>th</sup> suche a mynde, they do spye vnto Christe. and that it shalbe damnacion vnto them. So they muste also diligentely warne, and exhort them, whych w<sup>th</sup> a good conscience may be present at the Supper, that is to saye, whych truly beleue in Christe the Lorde, that they receyue the Sacramentes w<sup>th</sup> other members of Christe.

But forasmuche as this institution of the Lorde, that all they, whych be presente at the same supper of the Lorde, shoulde communicate of one breade and cuppe, his bodye and bloude, is to muche out of vse, and couered w<sup>th</sup> a greate whyle sp<sup>th</sup>ens, thowhe commune ignorance, it shalbe needefull to call menne backe agayne treatably, and gentely to the obseruation of this tradition of the Lorde & the preachers muste beware, that the myn- des of the simple, whiche neuertheles be the true disciples of the Lorde, & are entangled in two mischynous, and toyched actes, for the whych they shoulde be restrayned from the Lordes bourde, be not stricken, and troubled w<sup>th</sup> sore rebukes, but mynely thrustynge vnto the receyvinge of the Sacramente. for there be not a fewe, whych though they can not thorowely vnderstand this mysterie, and the perfecte vse of Sacramentes, yet haue

Howe they  
muste be blest  
in hich be pre-  
set at the holy  
supper, & yet  
do not commu-  
nicate,



**O**f the Lordes supper  
suche sayeth in Churche, that they can praye  
with the congregation, and be somewhat edi-  
fied in sayeth thoroowe holpe doctrine and ex-  
hortations, that he woulde to be used, aboute  
the holpe supper, and the ministracion there-  
of, yea and they may be taughte, and moued  
by litle and litle to a perfecter knoweledge  
of this misterie, and an oftener vse of the Sa-  
cramentes, euen by this that they be pre-  
sente at the holpe supper, whiche absteyn not  
from the Lordes supper of anye contempte  
of the Sacramentes, whiche they acknowe-  
ledge in theyn selues, but of a certayne wea-  
knes of mē, & preposterous reuerēce of the sa-  
cramente.

These men the pastours muste fatherlie, and  
gentlie teache, & instructe daylye of these mi-  
steries, & bring sayre and softelie to a perfecter  
knoweledge and vse of the same, declaring  
diligently, and pryncypally in them the things  
that we haue taughte in this place, correctyng  
the true and perfite administracion, &  
vse of the Sacramente, and they muste not  
scapen them awaie, and dyspue them from the  
holie action of the supper, whyle they haue any  
hope of them that they wyl go forwarde  
in the studie, and communion of Churche.

**A**t what tyme the supper of the Lord  
must be celebrated.

**T**herefore that this most holpe Sacra-  
ment

**Of the Lords supper** fol. Cxxxiii. The holpe  
mente may be better knowne among al god-supper muste  
lye men, and that the true vse of it maye be be celebrated  
more easilpe restored, and muche esteemed, we in sundaires &  
wpll that it be ministered, as sone as the peo- holiedaies, &  
ple of euerie congregation for the most parte when muche  
be well enstrucke out of Goddes worde of people resor-  
the true vse of it, onelye vpon the Sundaires teth togyther  
and holpe dayes, or vpon suche dayes, when  
greate companies assemble togyther to com-  
mune prayer. Thys thynge was obserued  
in the tyme of the fathers also in greater, and  
much more populous congregations, then  
we haue. For the Lorde instituted not thys  
Sacrament but vs for a thynge to be behol-  
ded, but he commaunded it to be ministered,  
for the commune and holysome receiuinge of  
hys bodie and bloude, whych thynge al the  
membres of Christe ought equaly to receiue  
in euerie greate holie assemble fro one table &  
one autler. Hereof. S. Ciprian amonge other  
alleggeth thys cause, why we celebrate thys  
holpe supper in the morning, whereas Christ  
dyd it after Supper, because, sayeth he, that  
when we suppe we can not call the commune  
people to oure feaste that we maye celebrate  
the trueth of the Sacramente, all the brother-  
hode beinge present. These be the wordes of  
Ciprian, whych he toke out of the wordes  
of Paule. i. Cor. x. whych he alledged before.  
For the trueth of thys Sacrament is, as the



## Of the Lordes Supper

Apostle teacheth in the same place, that all we whiche are the members and bodie of Christe shoulde receiue the bodie and blood out of the Sacramente. Wherefore the fathers Judged that thys supper is not true & rightl celebrated, except the whole brotherhode be presente, I meane thys common supper. For the holpe bps shoppes bpd sou tymes celebrate the holpe supper priuatelpe, that is to saie, the whole congregation not beynge presente, sometymes wpth straungers, and sometymes wpth the better, and feruenter sorte of bretherne, and that in thep2 peculiar prapinge places, and sometymes also in priuate houses wpth sicke folke, of whose communion we wpll speake hereafter. And these the holpe fathers called private masses, not bpcause that in them the Sacramentes were distributed to no bodie, but because they were distributed to fewe, and the whole congregation not beynge presente, and that euen as it were in a priuate place. For the holpe fathers celebrated no supper without distribution of the Sacramentes. For they doubted not but that, that bpd bitterlpe fyght wth the Lordes institution.

## Of the preparation to the Supper of the Lorde.

Seynge that the Lordes supper, as was sayed before, oughte not to be celebrated but wpth

**Of the Lordes supper. Psal. Cxxxv.**  
w<sup>th</sup> hys disciples, and forasmuche as the  
ministers must be faithfull disposers of the  
misteries of God, and must take greate heede  
that they caste not an holpe thynge before  
dagges, and pearles before swyne we will  
that the pastours admitte no man to the Lordes  
supper, whiche hath not first offered him be admitted  
selve to the, & that after that he hath first made to the holpe  
a confession of his synnes beynge Catechised supper but he  
he receiue absolution accordynge to the Lordes be firste tried,  
des worde. And that there maye be a certaine  
and appoynted tyme for the doyng hereof  
I meane that they whiche shall communicate  
be prepared, and sanctified to the communion  
of Christe w<sup>th</sup> an holpe instruction & pray-  
er, lette the pastours procure that the people  
be called togyther in the temple at euentyde  
the day before the celebration of the Lordes  
supper, and lette them make a preparation,  
and sanctification vnto the Lordes bourde,  
after thys sorte. Where clarkes shalbe, or  
scholers, lette them in the meane reason, while  
the people come togyther syng a psalme, or  
two w<sup>th</sup> a dominicall antiphone or hymne,  
whiche yet we w<sup>ll</sup> haue to be pure, that is  
to saie, dissentinge in no parte from the holie  
scripture. To thys lette them add the songe  
of the Lordes mother, Magnificat, and some  
conueniente collet.

Afterwarde when the people be come to

2 lesson or

Lc. iii.

ggo



sermon concerning the holy supper.

### Of the Lordes Supper

gither, they shall sponge a psalme in the  
same tongue. And then the pastor or minister,  
to whom the office of this preparation  
is committed, shall reade some place of  
the Lordes Supper, out of the Euangelistes  
or out of Paule. Chap. x. xi. Of the epistle to  
the Corinthe. or out of the Lordes sermon  
John. vi. ff. though the Lorde speake not in  
that place of the Sacramente of the Supper  
whiche he had not yet made, neuertheless he  
preacheth of the true eatynge of his bodie,  
and drinkynge of his bloude, for the exhibi-  
tion whereof he afterwarde instituted the ho-  
ly supper. Out of suche lessones the ministers  
shall diligentely teache the people, to what  
vse the Lorde ordeyned his supper, and howe  
we maye receiue it hollosomly after this sorte.

### A shorte institution or sermō of the Lordes Supper.

Forasmuche as we entende to keepe to-  
morrowe the mooste holpe supper of our salu-  
ture Christe, by his healpe for the celebrati-  
on of a blessed remembraunce of him, and co-  
firmation of our fapth, forste it is conuenient  
to declare wpth fewe wordes, and call to our  
myndes the misterie of this ryght diuine sa-  
crament.

Howe our nature  
is fedde with  
his fleshe &  
blood  
Before all thynges then the Lorde offereth  
vnto vs his fleshe, and his bloude, and byde-  
th vs to take the same, assuringe that

**Of the Lordes Supper fol. Cxxxvi.**

we shall not haue lyfe, but shall remayne in  
euerylastyng death, excepte we eate his fleshe  
and drinke his bloude. Let vs remembre and  
acknowledge that our fleshe and bloud, that  
is to saie, oure whole nature is thorow wic-  
kednes so lost, and adiudged to eternal death  
by the iuste wrath of God, that of our selues  
we can neuer obteyne euerylastyng lyfe, and  
the inheritaunce of the heauynly kingdome.

bloud) be cor-  
rupte & lost.

Thys remembraunce and acknowledging  
of oure destruction ought bitterlie to humble  
and caste vs doune before the Lorde, and to  
sutte oure hertes wpth such repentance of  
synnes, that we shoulde be pricked forth, and  
enflamed to seeke, & receiue wpth sure fayeth  
and great desire the grace of God, offered  
to vs in the word and Sacramentes, and the  
restitution, and renoung of oure selues, tho-  
rogh the communion of Christ, and holysome  
participation of hys fleshe and bloude. Fur-  
thermore let vs diligentely considre, that the  
eternall worde of God, the sonne of God al-  
myghty to deliuer vs out of thys miserie,  
was made fleshe, was made oure brother, that  
there myght be some holpe fleshe, and holpe  
bloude, that is to saie, a verpe heauynly, and  
diuine man, by whome the fleshe and bloude  
of all vs, myghte be restored, and sanctified,  
wherby thynge is then brought to passe, wher  
we truly eate hys fleshe and drinke his bloud



## Of the Lordes supper

**John. vi.** Here it is merite that we be moued the more to wondze at and to embrace wpth certayne fapeth and gredier will in thys onely begotten sonne of God oure sauoure, the exceedynge, and unspeakeable loue of God towards vs, whiche gaue hys sonne vnto vs, that beleuynge in hym we should not perishe, as we were borne, and as we deserued, but haue euerlastynge lyfe, whych he deserued and geueth vnto vs.

After what  
sorte Christe  
geueth vs his  
fleshe & bloud  
in the holpe  
supper.

Thysdelp let vs acknowledge, and firme- ly beleue that the Lorde Jesus trulpe offereth vnto vs thys hys sanctifyng fleshe, and bloude in hys holpe supper wpth visibill signes of breade and wyne by the ministerie of the congregation, and exhibiteth the same vnto the remission of synnes, to be meate of euerlastynge lyfe, to confirme the couenante of Gods adoption, and of euerlastynge lyfe, for so be hys wordes. Wherfore they can not deceyue, and they shall remaine when heauen and earth passe awaye, and they trulpe exhibite, and geue vnto vs the thynges that they preache, so that they applye true fapeth vnto them. Take, sayeth he, eate, thys is my bodye, that is gyven for you. Item drinke of this all, thys is my bloude of the newe testamente, whych is shed forth for you. and for many vnto the remission of synnes, we must receyue these wordes wpth true fapeth, and

doubt

Of the Lords supper fol. L. lxxxviii.

Doubte nothynge, but that the Lorde, when we celebrate the holpe supper after hys institution is in the myddeste of vs, and offereth hym selfe vnto vs by ministerie of the congregation, whiche he instituted for the same purpose, and delivereth hys bodie and bloud and all hys merites, and satisfactio: for oure synnes, whiche he performed, hys bodie and hys bloude bringe offered vpo the crosse, gyueth vs also remissio, of synnes, & the grace of the father, and the rpght of the Testamēte of the everlastynge covenant, of adoption and communion vnto the life of God, so that the breade that we breake in the holie supper is truly even to vs the comunion of his bodie and the cuppe at which we blesse the communion of his bloude.

The fruites  
and benefites  
of the holpe  
supper.

Therefore let vs ever religiously conside whpe the Lorde doeth often exhibeth vnto vs thys holpe, and holsome communion of hym selfe in the Sacramente, namlye for this purpose, that he maie bringe vs daylye into the knoweledge of our synnes, and more earnest repentance, that we maie desyre more fervent remission, of the same by hym and receyue it wpth perfecter faeth, & gridier mindes, and so be more confirmed, and sette forwarde in a newe lyfe, thowwe the true communion of hym that so we map daylye more and more abyde, and lyeve in hym, and be in  
vs,



## Of the Lordes Supper

vs, and be more fully hys bodie and meūen  
of our brade, whiche thyng we profess  
when we all receiue the communion of hym,  
in hys Sacrament, so being partakers of his  
bodie and bloude, as we in common be parta-  
kers of one breade, and cup.

Now the me-  
anxi of chur-  
ch must be than-  
fullpe vsed in  
the holie sup-  
per.

finallpe we muste praye and labour also  
to receiue these heauenlye gftes wth true  
fayeth, and greate reuerence, and that we ce-  
lebrate the holsome remēbrance of the Lorde  
wth Godly ioye, and pleasaunte thankful-  
nes, and that we geue vp oure selues, and all  
ours to hym, and testifie the same wth colla-  
cions, and almes for the vse of the poure  
berallpe, and accordinge to euerie mans pow-  
er, finallpe that we ever prayes and magnifie  
Christe, in all oure wordes, and workes for  
these so greate benefittes, for hys incarnation  
whereby he was made oure heade, and bro-  
ther, for hys mooste bitter death, whereby he  
satisfied for oure synnes, for hys resurrection,  
and ascencion into heauen, & heauenly kingdō,  
whiche he administreth at the ryght hande of  
the father, and maketh vs perfecte, & absolute  
in hys lfe bepng quickened wth his spirite  
and sette in heauenlye thynges, whiche lfe,  
he hath geuen in the lfe of God, and it is  
an euerlastyng lfe. for thys holsome com-  
munion of hys bodie and bloude, whereby  
we are confirmed in thys same lfe of God,  
and

**Of the Lords supper fol. Cxxxviii.**

and are sette forward, and euer finishede  
by. For all whiche thynges we must chiefly  
geue thanks in the communion of this sup-  
per. And forasmuch as oure God is such one  
as alloweth not wickednesse, neyther can all  
they stande before him, whiche worke iniqui-  
tie, it is necessarie that we knowe that those  
men muste not be admitted to the supper of  
the Lorde, that is to saye, to his communion, **What maner**  
whiche shue without true sayeth, and lone, by of me they be  
whome the glorie of God, is manifestlye ble- that ought  
mished, & his congregation offended, I meane not to be ad-  
al vnbeleuers, & manifeste Idolaters, which mitted to the  
tal vpon, and worshiue saintes departed, An- holie supper  
gels or other creatures, whiche honour pain- of the Lorde,  
ted, or grauen stockes.

Item all enchaunters, and soothsayers, which  
wyl prelerue catel, and other things against  
perilles, wylth theyr consecrations, pea, and I  
meane those to, whiche beleue suche enchaun-  
mentes, and the manifeste despisers, and bla-  
spheuers of God, the mockers of Goddes  
worde, and sacramentes. Item al those, which  
at appoynted tymes, wylde continue in ne-  
glectinge sermons, and other open exercises  
of the congregation, whiche obeye not accor-  
dinge to Goddes commaundement theyr pa-  
rentes, ordinarie officers, and maisters, but  
speake euil of the, and raple vpon them, do the  
spite, and resiste them sedicioulye, and stub-  
borne



**Of the Lordes supper**  
burnely, whych bringe not by thei chyldeyn,  
familie, and suche as they haue charge of, nor  
enstructe thei in Godlinesse, honestie, and  
iustice. Furthermore I meane murtherers,  
and all those whiche wyllynglye continue in  
hatred of thei bretherne, in brawlinges, and  
sheddinge of thei neygbbours bloude. Item  
all whoremongers, aduouterers, and Dron-  
kerdes, all theues, vicerers, raueners, dicers,  
vnlawfull gapners, exercises of faulse mer-  
chandise, althuse lphetwyle whych liue idelly  
wthout a lawfull excuse, and burthen other-  
al il speakers, liers, perjured men, backbiters,  
which confesse not the trueth, and rightnoul-  
nesse, and confirme not the same wth thei  
testimonies, where they are bounde to do it  
by reason of their vocation. All these felowes  
as longe as they lyue, and continue in suche  
spynes, neyther haue a true purpose to amend  
thei lyues, maye in nowyse be admitted to  
the holy supper of the Lorde, seynge that they  
be restrained, and excluded fro theise by God  
by his owne worde.

 **Another exhortation.**

Forasmuch as (dearly beloved in the Lord)  
we shall celebrate to morrowe by Goddes  
grace, the mooste holpe supper of the Lorde  
Jesus Chylte, wherein he hath gyuen vs his  
fleshe for meate, and his bloude for drinke, to  
confirm oure fayeth, and verie christian lyfe.

**Of the Lordes supper. fol. Cxxxix.**

it is conueniente, that euery man trye hym  
selfe wpth greate diligence as .S. Paule ex  
horteth vs. For thys Sacrament was gauen  
of the Lord for singular cōsolation, and com  
forte to wretched, and afflicted consciences,  
which do earnestly fele, and confesse their sin  
nes, whpche be stricken wpth the feare of the  
wrath of God, and of death, and longre and  
thunle the rightuauynes of God. But if eue  
ry one of vs wpll examen oure selues, as  
.S. Paule teacheth, we shall fynde noue other  
thynge, but all maner of horrible synnes, and  
eueraltinge death, whpche we haue deserued  
thorow oure synnes. For the rewarde of  
synne is death, from whpche we can by no  
meanes deliuer oure selues. Wherefore oure  
Lorde Iesus Chylt taking pitie vpon vs was  
made man for oure synnes, that he myghte  
fulfyll the lawe, and the whole wpll of God  
for vs, and procure oure saluation, and that  
he hym selfe myght suffre death, and all that  
we had deserued thorow oure synnes, onely  
for vs & oure redemption. Whpch thing that  
we myght firmly beleue, and that thorow  
fayth we might ioyfully lyue after his wpll,  
when supper was ended, he toke bread, gaue  
thanks, and brake it, sayinge, take, eate, thys  
is my bodye that is geuen for you, that is  
to saye, that I am made manne, and further  
whatsoeuer I do and suffre, all that is yours

Howe we  
oughte to  
proue out sel  
ues.

By what me  
anes Chylte  
deliuered vs  
from synne  
and death.

and



## Of the Lordes supper

and it is geuen to you, and is done for your saluation. For the testification, and confirmation wherof, and that you maye daylye abide and liue more and more in me, & I in you I geue my bodie vnto you to be meate, and meate of euerlastynge lyfe. After the same maner he toke the cuppe also sayynge. Take, drinke of this all, this is the cuppe of the newe testamente in my bloude, whiche is shed fourth for you, and for manie vnto remission

**What christe  
geueth vs in  
the holy sup-  
per.**

of synnes. As often as ye shall do this, do it in the remembrance of me, that is to saye, seipynge that I haue now taken the charyge of you, and haue translated your synnes vpon me, I wil deliver my selfe vnto death for this. I wil shed my bloude, I wil deserue grace and remission of synnes for you and I wil sette vp a newe testamente, wherein synnes shall be pardoned, and all remembrance of the shalbe abolished. For a pledge and wynnelle of all these thynges, and to cōfirme, and further my life in you, I giue you my bloude to drinke. He than that eateth of this breade after this sorte, and drynketh of this cuppe, and firmly beleneth these wordes, whiche he heareth of the Lorde, and synnes, whiche he recepueth, eateth trulye, & hollowly the fleshe of Christe, and drinketh his blood, and more fully receueth in to him selfe, whole God & man, with all his merites and fauour, wherewith

**Of the Lordes supper fol. CC.**

wyth the father embraceth hym wyth the  
ryght and participation of everlastinge lfe  
he abydeth in Chyiste the Lorde, and the lorde  
in hym, & he shal liue for ever. Let vs the god-  
lie recompte these thinges wyth our selues &  
let vs confirme, & steare vp our fapth in hym  
lette vs celebrate the remembraunce of hym  
worthelp, let vs mooste studiously in all oure  
wordes, and dedes exalte his death resurrec-  
tion, heauenlye glorie, and kingdome, lette vs  
reioyse in oure owne behalfe, that this sonne  
of God died for oure synnes, rose agayne for  
oure iustification, ascended into heauen, and  
repygneth at the ryght hande of the father, fur-  
thermore lette vs manfullpe enetre one of  
vs take vp oure crosse, and valiantly folowe  
thys oure capitaine, and loue one another ac-  
cording to his comaundemēt, as he loued vs.  
for all we are one breade, & one body, because  
we be partakers of one bread & one cup.

The true re-  
membraunce  
wherof chyl-  
dren com-  
maundemēt,

After thys sermon, there shall a prayer be  
made for all the necessites of the congregatiō  
and chiefly for those men, whiche shall com-  
municate the nexte daie.

And when the people haue ended their se-  
crete prayers the minister shal cōclude the pre-  
paration with this collecte.

Allmyghtie everlastyng God, heauenlye  
father, because we can please the onely in thy  
deare sonne, sanctifie oure bodies, and soules,  
and



## Of the Lordes supper

and graunte vs, that to morrowe we may receiue the hollesome communion of hym, in hys holpe supper wpth a godly and fapthful desyre, and all chauncetulnesse that beynge confirmed agayne concerninge thy perpetuall mercy, and loue towardes vs, and energeing forward in a newe lyfe we may liue vnto the and serue the thowse oure Lorde Iesus Chylte wpth more feare and studie, to the prayse of thy name, and profite of thy people. Amen.

After thys publyke institution of them, that the nexte day shal come to the Lordes table, let a private instructiō folowe of al, one by one, that shal professe that they wilbe the Lordes geastes, lette all such be hearde and instructed of the ministers, one by one, in orde.

Howe the Lordes supper muste be celebrated.

When the people become togpyther vnto thys ministratiō, forasmuche as it is agreeable to religion, that as often as we appeare before the Lord, before all thinges we should acknowledge, and confesse oure synnes, and praye for remission of the same, the minister, whiche shall administer the Lordes supper, when he shall come to the altier shall make a confession in the name of the whole cōgregation, and that in the douche tongue, whiche all maye

**Of the Lordes Supper fol. Cxi.**

mape vnderstande after thys sorte,  
Almightye everlastyng God, the father  
of our Lorde Iesus Christe, the maker of all  
thynges, the Judge of all men, we acknow-  
ledge, and we lament, that we were conceived  
and borne in synnes, and that therfore we be  
prone to all euyls, and abhorre from all good  
thynges, that we haue also transgressed thy  
holpe commaundementes wouthout ende, and  
measure in despyng the, and thy worde in  
distrustynge thy apde, in trustyng our selues  
and the worlde in wicked studies, and wor-  
kes where with we haue most greuously of-  
fended thy maiestie, and hurted oure neigh-  
bours. Therefore we haue more, and more  
buried oure selues into eternall death. And  
we are sorie for it wouth al our hertes, and we  
desyre pardone of the for all the thynges that  
we haue committed agaynst the we call for  
thy healpe agaynst synne dwellynge in vs, &  
Satan the hendler thereof, keepe vs that we  
do nothyng hereafter agaynst the, and co-  
uer the wickednes that remaineth in vs with  
the rightuousnes of thy sonne, and repressle  
in vs with thy spirite, and at length purge it  
cleane out. Haue mercie vpon vs most gen-  
tle father, thow we thy sonne oure Lorde Je-  
sus Christe. O pur and increase thy holpe  
spirite in vs, who mape teache vs to acknow-  
ledge our synnes fault, and thow helpe, and

**Dei. to**



## Of the Lordes Supper

to be pricked wpth a pvelpe repentaunce of  
the same, and wpth true fayeth to apprehēde,  
and retapue remission of them in Christe our  
Lorde that dipnge to synne daple more and  
more, we maie serue and please the in a newe  
lyfe to the glorie of thy name, and edifynge  
of thy congregation, For we acknowlege  
that thou iustly requireste these thynges of  
vs, wherefore we desyre to perfourme the  
same, Vouchsafe thou o father of heauen, which  
haste gyuen vs a wpll, to graunte vs also  
that we maie studie to those thynges with  
al our hertes, whych pertyne to our health  
thorowe our Lorde Jesus Christe.

¶ Here the Gospell. John. iii.

God so loued the world that he gaue hys  
onely begotten sonne, that all whiche beleue  
in him, should haue life euerlastinge.

¶ 2. a. Timo. i.

¶ This is a sure saying, and worthy of al  
embraunce, that Jesus Christe came into  
this worlde to saue sinners.

¶ 3. John. iii.

¶ The father loueth the sonne, and hath gi  
uen all thinges into hys handes, he that be  
leueth in the sonne hath euerlastinge life.

¶ Act. i.

¶ All the prophettes beare witnesse vnto  
Christe, that al that beleue in hym, receiue re  
mission of their synnes thorowe hym.

**Of the Lordes Supper fol. CCL.**

**Ed. 1. John. ii.**

My litle chyldren if anye haue sinned,  
we haue a iuste aduocate wpth the father, Je-  
sus Chryste, and he is an attonement for oure  
sunnys.

Whan the pastour hath shewed to  
The people one of the sayed Gospelen  
he shal say further.

Bpcause our blessed Lorde hath leste this  
power to hye congregation, that it mape ab-  
solue them frome sunnes, and restore them in  
to fauour of the heauenlye father, whypche  
beyng repentant for their sunnes, do trulie  
belene in christ the lord, & the minister of christ  
& the cōgregation, declare and pronounce re-  
mission of sunnes, the fauoure of God, and  
ipseuerlastyng, thoroowe oure Lorde Jesus  
Christ, to al them which be sozie for their sin-  
nes, which haue true fapth in Christ the Lord  
and desire to approue them selues vnto him.

After thys where clerkes, or scholars shall  
be, they shal spnge some what in latine taken  
out of the holpe scriptures, for an entraunce  
or begynninge.

After that they shall singe hirie eleison, and  
gloria in excellis, and bpcause that hirie ele-  
ison, is a common praper of the congregation  
and gloria in excellis, is also a common than-  
kes giuinge, let the people sing both in douch.

After thys a songe, he that shall execute the  
Ed. 1. ho



### Of the Lordes Supper

holie ministerie shall resite a collecte in bouch singing, or reading, but so that all the people maie wel vnderstand it. For therfore the minister speaketh this sentence to the people, The Lord be wth you, And let vs pray, & the people answereth, And with thy spirite, signifyinge theraby that they also praye togther with the minister. For so Chrysostome interpreteth this sayinge.

And because thys muste be a comone prayer of the whole congregation, it is called a collecte, for that, that a prayer gathered of the worshes or all that be presente, is offered to god by the minister, or because it is a prayer of the congregation gathered together, and prayinge togther vnto the Lord. But the purer collectes, and more consonant to the holie scriptures must be chosen out, of whiche sorte, we wyl cause some to be set fourth. After the collectes there shall followe accordynge to the custume, a lesson of an epistle, whiche shalbe red in such a place (the reader turnynge his face to the people) that it maye be hearde, and vnderstanded of the whole congregatiō. Wherfore it shalbe also red in bouch because that lesson pertayneth to the instruction, and admonition of the people.

After the epistle where clarches be, litle alleluia be song in latin or, a graille, or some sequence, if they have anye part, & some bouch song.

Of the Lordes supper fol. CCiii.

Songe. Then lette the Gospell be red in duch  
to the people, whpche readpnge, an interpreta  
tion, and ordinarie sermon, shall folowe forth  
wth, and after the sermon, a prayer for all  
states of men and necessities of the congrega  
tion after this sorte.

Almighyte euerlastyng God, and mer  
cifull father, whpche by thy deare sonne our  
lord Jesus Christ, & his Apostles comaūdest  
that we shoulde come befo:e the in hys name  
and didest promise, that thou wouldest mer  
cifullp geue vs, whatsoeuer agreynge togy  
ther we shoulde aske in hys name, we beseeche  
the by thy sonne, our onelp sauour, first that  
thou wylte mercifullp forgpue vs al our sin  
nes, and iniquities, whiche we acknowledge  
and cōfesse here in thy spght, & that thou wilt  
fauourablpe turne awape from vs thozowe  
the bloude and satisfaction of thy sonne oure  
mediatour, the molte iust wrath, whiche we  
haue deserued thozowe so manifolde trauis  
gressions of thy commaundementes. And con  
firme thou in vs thy holpe spirite that we  
mape holp giue ouer our selues to the obedi  
ence of the nowe and euer, that callyng vpon  
the alwayes for our selues, and for other we  
map obtene thy grace & helpe.

We pray, the therfore chieflp for thi con  
gregations, deliuer them frome all woules,  
pured seruantes, whpche eithr spople, and de

Firste we  
must desyre  
remission of  
sinnes & the  
holie gost to  
be geue vnto  
vs.

For the chur  
che and mini  
sters of the  
same.



## Of the Lordes Supper

holie ministerie shall resite a collecte in bough  
singing, or reading, but so that all the people  
maie wel vnderstand it. For therefore the mi-  
nister speaketh this sentence to þe people, The  
Lorde be wpth you, And let vs pray, & the peo-  
ple answereth, And with thy spirite, signifi-  
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er of the whole congregation, it is called a  
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by the minister, or because it is a prayer of  
the congregation gathered together, and pray-  
inge together vnto the Lorde. But the purer  
collectes, and more consonant to the holie scrip-  
tures must be chosen out, of whiche sorte, we  
will cause some to be set fourth. After the col-  
lectes there shall followe accordynge to the  
custume, a lesson of an epistle, whiche shalbe  
red in such a place (the reader turninge his  
face to the people) that it maye be hearde, and  
vnderstanded of the whole congregatiō. Where-  
fore it shalbe also red in vouchy because that  
lesson pertaineth to the instruction, and ad-  
monition of the people.

After the epistle where clatches be, lette  
alleluia be song in latin or, a graille, or some  
sequence, if they haue any part, & some bough  
song

Of the Lordes Supper fol. LXXII.

Songe. Then lette the Gospell be red in duch to the people, whpche readynge, an interpreta- tion, and ordinarie sermon, shall folowe forth wpth, and after the sermon, a prayer for all states of men and necessities of the congrega- tion after this sorte.

Almightye everlastynge God, and mer- ciful father, whpche bp thy deare sonne our lord Jesus Christ, & his Apostles comaunded that we shoulde come befo:e the in hys name and didest promise, that thou wouldeste mer- cifully geue vs, whatsoeuer agreynge togy- ther we shoulde aske in hys name, we beseeche the bp thy sonne, our onelp sauour, first that thou wylte mercifully forgoue vs al our syn- nes, and iniquities, whiche we acknowledge and cōfesse here in thy spght, & that thou wilt fauourablpe turne awape from vs thozowe the bloude and satisfaction of thy sonne our meadiatour, the mozte inst wrath, whiche we haue deserued thozowe so manifolde trans- gressions of thy commaundementes. And con- firme thou in vs thy holpe spirite that we maie holy giue ouer our selues to the obedi- ence of the nowe and euer, that callynge vpon the alwayes for our selues, and for othyr we may obtayne thy grace & helpe.

We pray the therfore chieflp for thi con- gregations, deliuer them frome all wolues, hired seruantes, whpche ether spople, and de-

firste we must desyre remission of synnes & the holie gost to be geue vnto vs.

For the chur- che and mini- sters of the same.



## Of the Lordes Supper

wour thy shepe miserablie, or traterouslie, for  
sake them, and destroe them, and proude-  
reioyse, and delite themselues in their destruc-  
tion. Gue the good and fapthfull ministers  
and pastours, & preserve the same. Increase  
thy holpe spirite in all persones, whiche be at  
thys holie ministerie, that therein they maye  
fapthfullie serue the, and wpyth the profite of  
thy flocke, that thy scatered shepe maye tho-  
rowe thy Gospel be gathered to thy deare-  
sonne, the high, and onlp true shepherde, and  
bischoppe of oure soules Jesus Chylte, from  
all strapnge either of errours, or of synnes,  
briefely that they maye be broughte agayne to  
the true communion of hym, that there maye  
be one flocke, and one shepherde.

So we prape the also holpe father for thy  
seruauntes the ministers of civil gouernaun-  
ces, for our moste gracious emperour & king,  
for all other kynges princes, and magistrates  
And speciallly we prase the for oure mooste  
reuerende arche bishope, and ryght excellēt  
prince, for thys counsell, and officers for the  
counceyl, & magistrates of this cite. Gue all  
these thy holpe spirite, that they maye trulye  
knowe, and embrace Chylte thy sonne, to  
whom thou hast gpyen al power, and al iud-  
gement in heauen, and in earth, and that ac-  
cordinge to the strength they maye so serue  
his kyngdome, that they maye so gouerne to  
whiche

**Of the Lords Supper fol. C. llii.**

whpche are in dede subiectes to them, but be the creatures of thy hande, and the sheepe of thy pastures, that in thys place, and euerye where we maye lyue a peacible, and quiete lyfe wpth all Godlines, & honeltie, & beinge delivered frā al feare of our enimies, we maye serue the in al righteousnes, and holines.

We praye also heauenlye father for al those whpche yet persepne not to thy kyngdome, cause the lpyghte of thy Gospel to shyne vnto them also, drawe them to thy sonne our savioure, that beleupnge in hym they be saued wpth vs. And as towching them, whom thou haste some what drawen vnto hym, so that they graunte him to be theyr savioure, & the Savioure of all menne, but neuertheles haue not yet bounde them selues to at obedience of the Gospel, encrease in these the faith and knowledg of thy sonne, which thou haste gguen them, that they maye throzowelpr geue ouer theyr selues vnto the obedience of hym, and of thys congregation, and that they maye magnifie the in the same thozowe out al theyr life wpth godlie saynynges, & doynges.

Furthermore we praye the father inercorsfull God, the great comforter of the afflicted for all those, whom thou chastisest wpth the crosse, and some affliction, and exercisest vnto pacience wpth poverne, exile, setters, infamie, diseases, and other calamities, and mischances.

For the tempted and afflicted.



**Of the Lordes Supper**  
ges. Graunte to them that they maie acknow-  
ledge thy fatherly and medicinable hand, and  
die whiche they may humble the selues with  
all theyr heries. Conforte theyr mindes with  
safeth, and confidence of thy mercie, whiche  
moderate th all thynges, pea even aduersities  
for the health of thyne, and deliuer them from  
aleuyles. Graunte to vs also, that thou wouldest  
theyr correction, and punishmente, we maie  
acknowledge that we haue deserved thynges  
much more greuous, that we maie amende  
our lynes in tyme, before worse plagues hap-  
pen vnto vs. Laste of all, we praye the eter-  
nal God heauenly father, for vs, to whiche here  
come together in thy sight, to thy word, pray-  
er and sacramentes, lighten the eyes of our  
mynde, graunte vs to conside with perfect  
safeth that we haue a nature corrupted from  
the begynnyng that oure fleshe, & bloude can  
not enioy thy kyngdome, but ouerly committe  
sinne, & deserue eternall death & encrease the  
same destructiō, with dailie synnes, & that thou  
moste mercifull father of thy boundlesse  
mercies bydeste lye vpon vs, & sende us into  
this worlde thy eternall word, thy sonne our  
fleshe, and brother, and that he might deliuer  
vs by his death from this oure destructiō, and  
refloze vs to thy Image, and prayes of thy  
name, that thou deliuerest hym to the crose  
and death, and that he gladly offered himselfe  
vnto

**Of the Lordes supper . fol. CC.**

unto the in the crosse for our synes, and la-  
 tilied for the same thoroowe loue and pitie of  
 vs, that he reconciled vs vnto the, and more  
 ouer that he offereth vnto vs hys bodye, and  
 bloude to be meate and drynke, that we maie  
 lyue in him, and he in vs. Graunt heauenly  
 father, that we maie confide and apprehend  
 al thes thynges wth true and lyue lyf sayeth  
 now, and thoroowe out all our liues, that de-  
 minge our selues, we map bitterly refuse the  
 folsh and blinde iudgemente of our reason,  
 and represse naughtie and nosome lustes,  
 and wholy give ouer our selues to him, thy  
 deare soune our Lorde, and onely sauoure, &  
 restorer that we seke, and receiue comforte in  
 al thynges, al heale, ayde, and sauergarde in  
 hym onely, in his death, crosse, and resurrec-  
 tion. Nowe also let vs receiue his holie bodye  
 and bloude wth sincere sayeth, and al than-  
 fulnes, and lette vs ever magnifie hym, and  
 the in hym, for al thy exceedyng benyfittes,  
 whiche thou hast gyven in makynge, gover-  
 nyng, and restoringe vs, for the incarnation,  
 passion, and death of thy sonne, whereby he  
 purged our synes, and reconciled vs vnto  
 the, for his resurrection, ascension into hea-  
 uen, and heauenly gouernaunce, whereby he  
 restored vs vnto the, and moueth, & reneweth  
 vs vnto al thy pleasure.

Finally for this most ample benefite that for the that  
 he



be present at  
the ministerie

### Of the Lordes Supper

he here deliuereth hym selfe vnto vs to be  
meate and drinke, vnto eternall lyfe, that so  
thy diuine name maye be daylie more & more  
sanctified by vs, & in vs, thy kingdome maye  
be establisshed and spredde abroad by vs vnto  
other, that all thynges maye be done a-  
monge vs in the earth according to thy wyl,  
with suche feruencie, and cherefulnes, as they  
be done in heauen. And that these thynges  
maye be done in vs, geue vs also our daylie  
bread, all necessarie thynges for oure bodies  
prosperous health, and peace, that we maye  
enioye these thynges vnto the glorie of thy  
name, And forgyue vs our dettes, and synnes  
whych we dayly committe, and mercifull  
pardon vs of the punishmentes whych we  
haue deserued, as we also in the spghte of thy  
maiestie, do gladelpe, and herilpe forgyue all  
them, whych haue offended vs. And suffre  
not oure tentator, oure olde enemye, which stur  
dieth euer to leade vs from the, and thy word  
to ouerthrowe vs at anie time wpth hys ten-  
tations. But deliuer vs frome hym, and all  
euyl, for thou onelie art our God and father  
thyne is the kyngdome, the power, and glo-  
rie for euer. Amen.

¶ An other and a shorte forme of  
prayinge.

Mercifull God, heauenlye father, whiche  
commaundest vs to come to gyther in thy  
name

Of the Lordes supper fol. C. Cxi

name, and in the name of thy sonne our  
Lorde and sauoure Christe, and thowwe the  
same our onely Mediatour to praye the for  
all thynges the whiche we desire for our sel-  
ues, and for other, addyng a moche ample,  
promise, that we shoulde obtayne, what so e-  
uer we wolde aske of the, trustyng in thy  
thy commaundement and promise, we stand  
in the sighte of thy diuine maiestie, we praye  
and besech the, in the name of thy deare sonne  
our onely sauoure, that thou wylte forgyue  
vs all our iniquities and synnes, that thou  
wylte renue our hertes wpth thy holpe spirite  
and steare vp, & hendle the same, to thy sonne  
Christe, and that for all the necessities of thy  
congregation and of all men we may call v-  
pon the, and what soeuer is good for vs vnto  
the glorie of thy name.

Wee praye the then chiefelye for thy con-  
gregations, deliuer and preserue them frome  
all those ministers, whom thou halte not sent,  
sed the such ministers, as with al faierfulness  
& diligēce wil seke thy scatered shepe, & bring  
the to christ our Lorde, their oneli good shep-  
herd & wil studie to fede the faithfull vnder  
him, that all vngodlines, heresies, sectes all  
naughtyie doctrines, & peruers seruice of god  
may be takē away, and that in the vnitie of  
true faith, & knowledg of thy sonne, we maye  
grow & go forward to al things that please the



### Of the Lorde's supper

So we praye the also for the Emperoure, for our kynge, for al kynges, prynces, and commones powers, and officers, and specially for our moste reuerende archbisshoppe, for hys councellers, and officers for the counsell and communaltie of this Citie, graunte that all these maye execute theyr office accordinge to thy wpll, and they may turne awaye all nopsome thynges from their subiectes, and procure and maintaine al good thynges, that being deliuered out of the handes of our enemies we maye serue the with a quiete minde in al holines, & rightuousnes.

Wee praye furthermore merciful father for all men, as thou wilt be the sauoure of al menne, drawe them to thy sonne which yet pertaine not to hym, & graunt that they who thou hast drawe to him already may growe and be confirmed daylie more, and more in the knowledge & loue of hym.

We praye also for them whom thou chastisest wth sundrie miseries and afflictions for an example vnto vs, that thou wilt comforte them, and deliuer them from al euilles, & graunt vs that we maye diligently regard thy fatherlye nurture, whiche thou settest before vs in them, considerpuge that we haue deserued greuouser thynges, that in tyme we maye iudge, & amende our selues, that it be not needful, that we be corrected, & cōdened of the.

Graunt

**Of the Lordes supper fol. CCviii.**

**G**raunt also to vs all, whiche here in thy  
sight come together in thy worde praper, al-  
mes and diuine Sacramentes, that we maye  
truly come together onely in thy name, and  
in the name of thy deare sonne, that we maye  
take holde of thy diuine lawe, and holie Go-  
spel wpth true faiethe, that diuine dapti more  
and more to our selues, we may wholly geue  
ouer our selues to thy deare sonne, oure one-  
lye sauoure, who onelye thoroowe his stripes  
and most bitter death, hath redeemed vs from  
synnes, and eternall damnation, hath restored  
vs into thy fauour, thoroow hys resurrection  
and heauenlye kyngdome, hath called vs vn-  
to hym selfe into hys congregati on, and hath  
planted vs into hym selfe vnto euerlastynge  
lyfe, and made vs hys owne membres, that  
we shoulde lyue more and more in hym, and  
he in vs, that thy holpe name maye be more  
largely sanctified by vs in all oure lyfe, and  
all oure dopnges, that thy kingdome maie be  
amplified by vs, and in other, that at length  
all thynges maye be done amonge vs vpon  
earth, wpth suche promptesse and cheerful-  
nes, as they be done in heauen. And for thys  
purpose, that we maye wholly lyue and serue  
vnto the, geue vs also our daptie bread .etc.  
as in the praper before. After thys solenne  
praper lette the whole congregation synge  
the Crede. For thys confession of our fayeth  
when



### Of the Lordes Supper

whan the Gospell is hearde, and declared  
mughte to be done of ryghte by all men com-  
muncely, as all equalle hearde the Gospell, &  
the declaratiō therof.

At what tyme  
the oblations  
must be giue.

And bicause no manne can heare the Gos-  
pel wth fapeth, and knowe, and confidre out  
of the same howe greute loue, and gentilnes  
God hath shewed towards vs in that, that  
he gaue vs his sonne, and all thynges wth  
hym, whiche shall not out of this fapth who-  
lye gye uer, and bynde hym selfe to oure  
Lorde Iesus Christe, thys thyng foloweth  
also out of the nature of true fapeth, that the  
fapethfull studie to declare thys bindinge of  
them selues to the obedience of Ch:iste, and  
thankfulness of thep: myndes for so greute  
goodnes of God towards hē selues, which  
at that tyme they more earnestlye remembre  
wth holpe oblations for Christe beinge nee-  
dye in hys litle ones. Therefore whyle the  
Crede is in syngynge, lette the fapethful of-  
fre their free oblations, euerie man according  
to the blessinge, whiche he hath receiued of  
the liberal and bountiuouse hande of God.  
To whiche office of fapeth and godlines, the  
pastours and teachers shal diligentlie exhort  
the people teachynge them, that these oblati-  
ons ought to followe the confession of fapth  
and praper even by the verie nature of true  
religion, neither can be absent from the same,

when

**Of the Lordes Supper fol. CCviii.**

When we wante not wherewith to declare  
thys liberalitie. And that thys worke of re-  
ligion maie be cōuenientlye done, and right-  
ly commended to the fapthfull, we wyl that  
there be some notable place appoynted in e-  
uerie temple, not farre from the aulter, which  
euerie man maie comlye go to, and where  
the fapthfull may offre theyr oblations open-  
ly before the whole congregation. Whiche  
after that the sacrament is ended, the officers  
of the holpe treasure shall gather together, &  
shal lape the same up in the treasure, the con-  
gregation loking vpon them.

It was the maner of the olde churche, and  
that taken out of Goddes worde, that after  
the preachynge of the Gospel before the mi-  
nistration of the Sacramēt shoulde beginne,  
not onely those shoulde be commaunded to  
go out of the temple, whiche were not admit-  
ted into the congregation, nor pertained there  
unto, but they also whiche were yet repen-  
taunte, and not reconciled to the congrega-  
tion with open absolution of synnes. There-  
fore because thys discipline was taughte of  
the Lorde hym selfe, and oughte of righte to  
be called agayne into the congregation, the  
pastours shal diligentelye, and often exhort  
those whiche lyue in suche synnes, as be a  
gaynst theyr conscience that they leaue them  
and turne them selues with all theyr herten

What ma-  
ner of menne  
muste be ex-  
cluded from  
the admini-  
stration of  
the sacramēt.



## Of the Lords supper

unto the Lorde. And after that they be restored into the fauoure of God, and begynne againe to be the true disciples of the Lord the lette them be presente at the Lordes supper, And communicate.

But if anye wpll not suffer them selues to be brought thereunto, and wpll continue in their sinnes with so great contempte of God and hys Chaste, lette the preachers declare to suche, that they maie not be presente at the Lordes holpe supper, and if they take vpon them to be presente, that they do despite vnto Chyste, and prouoke vpon them selues the moste greuous iudgmente of God. As for other whiche lyue not wpth an euyl conscience, and yet receiue not the sacrament wpth other, or seldome receiue it: the pastour muste often warne them, that it pertaineth to the dutie of a chrissten man to be often partaker of the Lordes bourde, and so to feede, and strengthen his fapth, and to wptnes the same vnto the congregation to the edification of manke, sernge that God hath instituted this moste holpe exercise of religion for his that they myght thereby be establisshed, and enflamed in faith, and studie of Godlines. Wherefore we se that they, whiche neglecte so greate a benifite of God, become dayly colder in al godlinesse, and religion. For they greuously offende God thowhe contempt of his honour

**Of the Lordes Supper. Fol. CCC.**  
tuousnes, and they hurt the congregation be-  
rie sore with that euill example, and moreo-  
uer they make them selues guiltie of the Lordes  
bodde and blood, abhorring this meat  
and drinke of euerlastinge life, to irreligious  
and so vnthankfull.

But forasmuch as both the knowledge of  
this misterie, and moreouer al the discipline  
of the congregation, is so much gone oute of  
vse, and therof cometh so great weakenes of  
the very faithfull: the pastors must restore  
to the people, the knowledge and institution  
of so greates misteries, with conueniente and  
timely admonicion, and not trouble any man  
with vntimely rigorousnes, as we admoni-  
shed before. For first the shepe of Christ so  
miserably scatered, and diseased, must be fully  
brought to Christ, & be healed, before that  
any rigorous discipline be restored, and ex-  
ercised among them. But howsoever the rest  
be handled in the congregation at this time,  
they neuertheles that shalbe admitted to the  
communion, as soon as they haue made the pro-  
nuntiatio, must go together to that place, that  
shalbe appoynted vnto them, nigh to the al-  
tare. For in euery temple, there muste some  
place be appoynted nigh the altare for them  
which shal communicate, accordynge to the  
opportunitie and fitness of euery temple. They  
then which shalbe admitted to the commu-

Some weake  
consciencs  
muste be gen-  
tly handled,



**Of the Lordes Supper**  
anon of the Lordes bourde, shal stand in that  
place, the men in thep: propre place, & the wo  
men in thep: place, and there thep shal gve  
thankes, and praye religiously wpth the pa  
stour. The giuinge of thankes shalbe hadled  
after the accustomed maner, but in douche  
that the people vniuersallp mape gve than  
kes, as boeth the exemple, and the comman  
dement of the Lord requireth, and also the  
olde churche obserued.

¶ The priest. The Lord be with you.

¶ The people. And wpth thy spirite.

¶ The priest. Lpfe bp your hertes.

¶ The people. We haue vnto the Lord,

¶ The priest. Let vs giue thankes vnto  
the Lord oure God,

¶ The people. It is mete, and righte.

¶ The priest.

It is verely a thinge worthi, right, meeke  
and hollesome, that we giue thankes vnto the  
alwayes, and euerie where, that we praye  
and magnifie the, Lord halpe father, almighty  
tie, euerslastyng God, thowowe Jesus Christ  
oure Lord bp whom thou' madest vs of no  
thpyng vnto thine image, and hast appoynted  
al other creatures to our bles, and where as  
we thowowe the synne of Adam slidpyng fro  
the were made thine enemies, and therefore  
subiecte to death, and eternall damnation,  
thou of thy infinite mercie, and vnspesahable  
loue,

When the  
festes be sin  
gular comme  
morations of  
our Lord Je  
su Christ.

**Of the Lords supper. fol. CC.**

loue, biddest sende the same thy sonne, the  
eterna ll worde, into thys worlde, who thou  
rowe the crosse, and death deliuered vs from  
synnes and the power of the Drupll, and  
brought vs agayne into thy fauour, by his  
holpe spirite, whome he sent to vs from the,  
and gaue hys bodie, and bloude to be the  
fode of a newe, and eternall lyfe, that being  
more confirmed thorothe the truste of thy  
mercie, and loue, we should euer go forward  
to all that, that is thy pleasure by renynge  
and sanctifyng of our selues, and that we  
should glorifie, and exalte the here and euer-  
more in all our wordes, & deades, and singe  
vnto the without ende, with al thy holie An-  
gels, and beloued children, After these thin-  
ges, Sanctus shall be songe, tohere clearkes  
be, in latine, but of the people in douche, one  
syde answeringe the other, thysse of hoeth  
partes. As for that, that is wont to be added  
The Lorde God of hostes, and Benedictus  
it shall be songe comunely of the whol con-  
gregation, and therefore in douche.

Strepght waie after thys let the priestes  
spunge the wordes of the Lordes supper in  
douche. Oure Lorde the nyghte in whiche he  
was deliuered, etc. But these wordes muste  
be songe of the priest wth greake reuerence  
and plapnely, that they maie be well under-  
stande of all men. And the people shall saye

We muste  
make mencio-  
on of them  
also in the gy-  
uynge of thā  
kes, examples  
whereof we  
shall heafter  
set fourth.



**O**f the Lordes supper.  
to these wordes. Amen. Whiche all the olde  
churche obserued and the Grekes do yet ob-  
serue the same. For the whole substance of  
this Sacrament, is conteyned in these wor-  
des. And it consisteth altogether in the true  
vnderstandinge, and fapth of these wordes,  
that the Sacrament be holesomely admini-  
stred and recepued.

¶ **W**hē the people then haue answered  
Amen. The prest shal adde, let vs praye.  
Oure father whiche art in heauen, etc.

To whiche prayer of the Lorde, the peo-  
ple shal saie agayne. Amen.

¶ **T**he prest. The Lordes peace be euer  
wyth you.

¶ **T**he people. And wyth thy spirite.  
After this, they whiche be admitted to the  
communion, and do loke for the same in the  
place, shall come to the Lordes boudre religi-  
ously. Firste men and then women; and the  
whole Sacrament shal be gguen to them al  
that they maie be partakers of the body and  
bloude of the Lord receiuinge not only bread  
but also the cuppe, even as he instituted it.

¶ **A**t the exhibition of the body, let the  
pastoure saie

Take, and eate to thy health the bodie of  
the Lorde, whiche was deliuered for thy  
spues.

¶ **A**t the exhibition of the cuppe.  
Take

Of the Lordes supper fol. CC. xl.  
Take and drinke to thy health the bloud  
of the Lorde whiche was shedde for thy  
spynes.

After the communion, let Agnus dei be  
songe boeth in douches, and in latine, one spye  
answeringe the other, where clerkes be. And  
then lette thys douch songe, be songe: Gotte  
sep gelobette. Item Jesus Chrustus Unser  
Hepfant. If the communion shall gyue so  
much tyme, and leasure.

When the communion is ended let  
the priest spye turninge to the people.  
The Lorde be wth you.

The people. And with thy spirite,  
The priest. Let vs praye.

Almightye, everlastyng God, we gyue  
thankes to thy excedyng goodnes, because  
thou haste fedde vs wth the bodie of thy  
only be gotten sonne, and giue vs his bloud  
to drinke. We humbly beseeche the, worke  
in vs wth thy spirite, that as we have re  
ceyued thys diuine Sacramente wth our  
mouthes, so we maye also receyue and ever  
holde faste with true fapth, thy grace, remis  
sion of synes, and communion with Chrust  
thy sonne. Al which thynges, thou halte exhi  
bited vnto vs in these sacraments thorow our  
Lord Jesus Chrust thy sonne, whiche lyueth,  
and reigneth with the in unitie wth the holpe  
gost, verie God & verie man, for ever, Amen



**Of the Lordes supper**

**An other thankesguyng.**

We giue the thanks father almighty  
God, whiche halte refreshed vs w<sup>th</sup> the  
singuler g<sup>ft</sup>e of thy bodie and bloude, we  
beseeche thy goodnesse, that the same maye  
healpe to conspyre oure fapth in the, and to  
kynde mutual loue amonge vs, by the same  
oure Lorde Iesus Chyist. etc.

**Classe of all lette the pastoure blesse  
the people w<sup>th</sup> these wordes.**

The Lorde blesse the, and keepe the, the  
Lord lighten his countenaunce vpon the and  
haue merce on the. The Lorde l<sup>ft</sup>e vp hys  
face vpon the and settle the in peace.

**Or thus.**

God haue merce on vs, and blesse vs,  
lighten his countenaunce vpon vs, and giue  
vs his peace. Amen.

**Or thus.**

God the father, the sonne, and the holpe  
goste blesse and kepe vs. Amen.

**Or thus.**

The blessing of God the father, the sonne  
and the holp gaste be w<sup>th</sup> vs, & remayne  
w<sup>th</sup> vs for euer. Amen.

But where clarkes be not, as in villages  
there lete all be reade, and songe in douché.  
But lette the songes be so moderated, as in  
euerie congregacion shall make to the eni-  
fication of. Godlynes.

**But**

**Of the Lordes supper. Fol. C. Cxii.**

But for asmuche as our Lord instituted  
thys his sacrament onely for thys purpose,  
that we shoulde eate it, and dryncke it for the  
remēbraunce of hym, and not that we should  
set it furth, or carie it about to be looked vpon  
and for asmuch as sundre abuses be brought  
in the true vse of thys sacrament being ouer  
passed, & so this sacrament hath bene drawn  
to horrible supersticion, and vngodlynes for  
the takyng awaye both of thys supersticion  
and vngodlynes, and also sounde scruples  
of the weake, and irreligious questions a-  
bout these misteries, the pastours, and they  
that administre the Sacramente, shall ende-  
uoure them selues, that as often as the sup-  
per shalbe ministred whether it be in the cō-  
gregaciō, or in private houses for sicke folke  
they compute the numbze of them certepnely  
whych shall communicate, that accordynge  
to the same, they may receiue ptecs of bread  
and measure of wyne. As for the remnau-  
tes, after that the communion is ended, lett  
the pastours them selues receiue them  
forth with, and lete them not keepe the same  
nor lay them vp in any place, nor cari them  
away, or set them forth to be beholde, or  
the worde of god, whiche saue he is, if we  
be leue and obep it, and damne it perpetual-  
ly, if we do not beleue, nor obep it, hath thus  
prescribed concerning his sacrametes. Take

That the sa-  
crament must  
neither be leyd  
vp to be kept,  
be set out as  
a thyng to  
be shewed  
nor caried, a-  
bout.



**Of the Lordes supper**  
and eate, this is my bodye. Take, and drinke  
this is my bloude, Therfore we must stand  
in this institution of Christe, and not iusti-  
tute a newe blage w<sup>th</sup>out Goddes worde  
a bouthe this most holy Sacrament. And by  
cause also that here the Lordes death muste  
be preached, and the communion of hym con-  
firmed in vs, that thorow hym we maye be  
dayly more crucified to the worlde, all word-  
ly pompe muste lyke wyse be taken fro this  
ministration, and all thynges muste be so or-  
deined and moderated, that they maye heape  
forth, & adourne the preaching of the crosse  
and of the death of Christe

**Of the communion of straungers,  
of waifaringe men and sicke folke.**

When it shal chaunce that waifarynge  
men, or such as comitte them selues to daun-  
gerous iourneis, or be sicke, shall require the  
Lordes supper vpon workyng dayes, lea-  
ryng that they can not come to the commu-  
nion the nexte holy daye, the pastours shall  
ministre the Lordes supper vnto them vpon  
any daye, after that they haue receyued of  
them a comenient confession of theyr synnes  
and fapth in Christe. Howe be it, as much as  
maye be it shalbe done in the morninge, and  
in suche time as some assemble of the people  
is wont to be gathered, or at the leaste, they  
shall cal some together to this ministracion  
of

**Of the Lordes supper fol. CCxiii.**  
of the supper. When then they haue admonished, and exhorted in the assemble suche as wpll take iourneis in hande, or be sikely, of these misteries, and the whole sayeth in Chziste: they shal administer the holly supper and distribute the sacramentes, in that forme, and facion, that we discribed before saueinge that they maie omitt singyng, and reade all thynges, whiche neuertheles must be done playnely and clearly, and wpth greate grauitie. But if the sicke folke be in suche case, that they can not come to the temple, the pastours must go to them, and geue them the holly supper at home, so that they do all thynges accordinge to the forme prescribed, or thys that foloweth, whych is peculiarly appointed for sicke folke, as muche as the state of them, to whom the sacrament shalbe ministred, wpll suffer, and as much as shal make for the edificacion of faith in them that be present.

the pastours muste also exhort the people, that not onely they: householde, but also the neibours and kinfolke of the sicke, endeuoure to come together to the celebziati-  
on of the holly supper, and to receyue the sacramentes together.

Howe sicke folke muste be visited  
and howe the communion muste be ce-  
lebrated wpth them,



## Of the Lordes Supper

An exhortation to the sicke person.

Whens diseases and other afflictions do come,

Op brother in the Lorde, for as much as the Lord visiteth the woth sicknes of the bodye, that thou mapest reste the better in hys wopl, thou muste faithfully confidre and recomp te spalte, that diseases are sent to vs frome the Lorde God for none other cause, then for synnes, and that originall synne, whiche was deriued from Adame vnto vs draweth death woth it selfe, and what so euer pertepneth to the kindome of the death, that is to sape, all maner of diseases, synnes, miseries and calamities. For it we hadde continued in originall rpghtuousnes wothout synne, death shoulde not haue had any right vpon vs, muche lesse diseases, and other calamities.

Op what meanes Christ deliuereth vs from synnes berelie by diseases, and by death it selfe.

Further thou muste remembre that, lest we should despaire by reason of our synnes, diseases, and other tentacions & anguishes of death, the Gospell was giuen vs, that out of the same we shoulde learne, and beleue that Christe the sonne of God deliuereth vs fro synnes and sauereth vs, if we beleue in hym, and that to wmaner waies. spalte in purifyinge oure hertes fro the wopl, and gylt of synnes, heare in earth by the Gospell, and sacramentes. Act. x. purifying the hertes woth fapeth. Secondly when that oure con-

sci

**Of the Lordes Supper. fol. CC. xiii**  
sciences be thus cleaused frome synnes, and  
reconciled to God the father by fastyng in ta-  
kyng a waie and purgynge synne by litle  
and litle out of oure nature, that at length  
bringe made pure and perfecte from all vy-  
ces, and holpe in all poyntes we maie lyue  
wpyth the holpe God in heauen, in diuine  
ryghteousnes and innocencie.

Thyrde that, for the workynge and ful-  
fyllynge hereof, God oure father sendeth  
vnto vs sundry diseases and death it selfe,  
not because he is angry wpyth vs, or wyll de-  
stroye vs but because, through his father-  
lye benygntie and care, he wyll strake vs vp  
vnto true repentance of synnes and fastyng  
of his sonne, and so deliuer vs boeth from  
synnes, wherein we yet sticke, and moreo-  
uer frome all euyles both corporall, and spi-  
rituall, vnto whiche we be subiect by reason  
of synnes, whiche thing the holye scriptures  
testifye abundantly. For thus saith S. Paul. I  
Cor. xi. When we are indged of the Lorde,  
we are corrected, that we be not shamed wpyth  
this worlde. Roma. viii. To them that loue  
God, all thynges worke heath, neither can  
anye thyng disseuer them frome the loue of  
God, whiche is in Christe Iesu, not afflicti-  
on, not angursh, not persecucion, etc.

Fourthly for as much as these thynges be  
euen so as I haue said, and because thou arte  
taught



## Of the Lorde Supper.

**A** consolation for sicke men, taught & certified out of the Gospell, wherby the sonne of God him selfe preached and confirmed with his death and resurrection, that al thy sinnes are caste vpon Christe, pea-terly taken a waie and abolished for euer by Christe hym selfe so that God hath nowe no cause of wrath, and condemnation agaynst the beleuinge in Christe but the grace of the father, merce, lpe and health be certepnely restored to the thowme Christ, cōsidre al these so excedding benefites of god towarde the with sure and certepne fapth, & confirme this truste in thy selfe, that God the father compteth the not nowe for suche one, as thou wast borne of Adā, and made thowme thyne owne synnes, that is to say, hateful vnto him and appointed vnto destruction, but compteth the for Christes sake deare, and destined to eternall lpe, and be thou perswaded that thou shalt lpe for euer by the ryghtuousnes and lpe of Christe in perfecte blisfulnes as certapnly, as it is certepne that he suffered the wrath of God and death not for his owne synnes, but for thine. Seinge then that it is so, see that thou comforte thy selfe wpth so greate benefites and knowledge certepnely that synne, death, and hell haue nowe no ryght vpon the, but that Christ the lambe of God hath taken a waie al those, John 1. For he hath translated those  
thou

**Of the Lordes Supper. fol. CC. xvi.**

thynge upon hym selfe, he hath overcome them by hym selfe, and blotted them out for ever. Wherefore be of good comforte, thy synnes be forgiven the, and there is no cause (if from thy herte thou beleue in Christe the Lord) but thou mayst certeinly, and constantly thoroowe Christe our Lord, loke for al grace, consolacion, tynely healpe, and saluacion from God. Therefore wpth suche truste comitte, and gve by thy selfe wholy to hys mercifull and fatherly wpll, sayinge wpth David, God is my lghyt of whō shal I be a fraped. Heauenly father thy wpll be done. Into thy handes I comend my spirite.

After thys exhortacion, if the state of the sicke persone wpll suffer, the pastoure shall reade before hym, and the present congregacion, the Lordes wordes out of the. vi. of Job ffrō thys place: verely, verely I saie vnto you, excepte ye eate the fleshe of the sonne of man, vnto the wordes of the Euangelist. These wordes he spake in the synagoge.

And he shal declare the same texte for the comforte and edification aswel of the sicke, as of the congregacion, that is present. But the exposition shalbe moderated accordinge to the comynoditie of the sicke person. When the exposition is ended, lette the pastour rehearse to the sicke, a commune confession of synnes, wherunto he shall adde an absolution. Then he shall

After what  
sorte the ho-  
lye Supper  
of the Lord  
must be com-  
municated by  
the sicke.



**Of the Lordes Supper.**

cite the Crede, & shal make such a prayer.

**T**he pastour. The Lorde be with you.

**T**he which be present. And with thy spirit.

Almightie, everlastyng God, which of thy exceedyng mercy hast geuen vs thi sonne, & all thinges with hym, lighten our herts and myndes, that we maye certayne be beleue and acknowledge thi sonne to be our onely sauour, and the in him our God and father, and that we may so receiue and enioye the communion of his bodie and bloude, from this his table ordeined by his commaundement, that his true and deuine life with all trust of his grace, and sure expectation, of blessed resurrection maye be confirmed and encreased in this our sick brother, or sick sister and in vs al, that we also maye be content to sustayne thy hande in this present visitation and loke with assurance for thy calling oute of this wicked world, and that as long as it shal please the, we maye liue here, and more sanctifie thy name, & set furth thy kingdome through the same thy beloued sonne our lord

Here the pastour shal say the lordes prayer. That done, he shal wishe peace to the sick person, and all that be present. Then he shal rehearse the wordes of the supper plainly and reuerently. The Lorde that myght. &c.

When

**Of the Lordes super fol. CCxvi**

When he hath rehearsed those wordes lette hym giue the whole Sacrament to the sicke personnes, and to those of the standers by which shal offer them selues gesses to the Lordes bourde, as it be houeth, w<sup>th</sup> those wordes, that we rehearsed before. After the communion, let hym conclude the Lordes supper with thākeſgiving & blessep<sup>ng</sup>, as is described before. The sicke folke also muste be euer exhorted to liberalitie towards the poore

**Of communion in priuate houses for men in health.**

Because some both of the orde of knight hode, and menne of lower degrees dwell farther frome temples, then that they can euer come together to the commune assemble of the<sup>r</sup> parish in the winter & other incommo- dious tymes of the yere, the pastours shall not be grieved to selebrate the holpe supper in the<sup>r</sup> houses at conuenient tymes, when they shall require it, and when they shall be iust causes so to do by the<sup>r</sup> selues, or by other mete ministers after the maner, and facion that is described before. But they wh<sup>o</sup> che dwell so nigh the temples of the<sup>r</sup> parishes that they maie well come together to the commune communion of the<sup>r</sup> parish, shal haue no priuate communion in the<sup>r</sup> houses admittred, which thyng the olde holpe fathers forbade to be done.

After what sorte the holpe supper muste be communicated with the that dwell far from the temples.



Of the couerſion from ſinnes.

Of conuerſion from ſinnes, or repen-  
tance, & chriſtian excommunication.

How grea-  
tuel and cala-  
mities ſinne  
bryngeth to  
man.

**I**T is greatly to be lamented, that many  
weakenes & the devils power is ſo great,  
that ſo many of them, whiche be received  
amonge the children of God, fall ſo ſone  
from the begon obedience of God, and caſt  
away the grace, whiche they had received, &  
the holy Ghoſt, being unthankfull towards  
God their father, whom they offende ſo un-  
godly, and towards their ſauoure Chriſt,  
whom they madly put from them, & againſt  
the holy Ghoſt, whom they ſo traiterouſly  
aggrieve, and finally moſt noyſome againſt  
them ſelues. For they prouoke the wrath of  
God againſt them ſelues, who ſhal puniſh  
they in euen with temporall paynes, and not  
onely them, but alſo thoſe that be ioyned vnto  
them by any meanes. Whiche thinge, the  
hitory of Saul, & Auid, and other teſtifieth.  
Furthermore, they take from them ſelues the  
moſt excellent comfort in this lyfe, I meane  
the calling vpon God. For they that conti-  
nue in ſinne againſt their conſcience, cannot  
call vpon God. Finally, they bynd them ſel-  
ues to eternall damnation, and that, that is  
moſt horrible, they which haue fallen, ſuffer  
not them ſelues to be moued for the moſt part  
that they may returne vnto God. Wherefore  
it ſhal perſwade to a good paſſour to be euer

more

**O**f conuersion fro sinnes **Pol. Cxviii**  
more busie aboute hpm selfe, & other in god-  
lie exhortations, that they may worke thepa  
health with feare & trebling, as Paul saith, &  
that they suffre not the gifte of God to be  
idle in thepm, and to vanishe awaye, but that  
they steare vp, and exercise the same, desiring  
that the same may be confirmed in them, Re-  
punge peruers enticementes, and resistpunge  
naughtie affections, as we saied before, in the  
place of good workes.

**Phil. ii.**  
Howe spmms  
muste be es-  
chued.

But if anpe man hath fallen, and hath sin-  
ned even agaynst his conscience, secretly or  
openly, let hpm neuertheles heare the worde  
of God, so fatherlye allurping vs to amende-  
mente, when he saith in Ezechiel, as trulpe  
as I liue I wpll not the death of a sinner but  
that he be conuerted, & liue.

**Ezechi. xliiii.**

Therefore God would also, and so greate  
lie commaunded that in the congregation the  
doctrine of repentaunce shoulde be beaten in,  
whpche hpm selfe beganne in Paradise whē  
he rebuked Adam, and Eue, after he fall, &  
conforted thē agayne wth a most ample pro-  
mise of grace, by the seede that shoulde come.  
All the sermons of the prophetes teache the  
same thpnge, and therefore John Baptist, and  
Christ him selfe, and the Apostles grounded  
the summe of their preaching hereupō: Come  
agayne to pour selues repente. etc.

After what  
sort men must  
be admoni-  
shed & drawē  
to repentaunce

As for repentaunce, it is a grieve and an

The chief

**It. i.** gualpe



Of conuersion from synnes  
guilthe of mynde, by reasone of sinne, out of  
a fawethful consideration of the filthines, and  
abomination, wherby the lawe sheweth to be  
in synne, and out of the feare of Goddes iud-  
gemente agaynste synne, which the Lord threa-  
teneth driuynge vs to seeke forgyuenesse of  
synnes, and the grace of God wth all dili-  
gence. And therfore. Joel.ii. Cutte (saith he)  
pour hertes, and not poure garmentes, and  
turne to the Lord pour God, for he is gen-  
tle and mercifull, patiente, and of greate com-  
passiō, recōsiliable touchynge wickednes .etc.  
Itē in Esai. Where shal the Lord dwel: in a  
broke, and humble spirite.

**Esai. lxxvi.**

Psalme. xxxviii. My bones haue no peace  
fro the spght of my synnes. Esai. i. Cease to  
do froward's, learne to do well.

After what  
sorte contriciō  
and sorowe  
for synnes  
must be stra-  
red by in men  
nes mindes.  
Ro. iii.

The preachers must be diligente to steare  
by thys repentaunce wth preachynge of  
Goddes worde, wherby is taughte vs in the  
lawe, and Gospell. For hereby synnes is de-  
tered and reprovied, as Paule saith, thowwe  
the lawe is the knoweledge of synne. It ad-  
moniseth also that these miserable calamities  
of mankynde, so manie warres, so daun-  
gerous commotions and all destruction of  
peace, and politie wth other euils, wherby  
dayly sprynge by netwe, be the punishmentes  
of Goddes anger kindled agaynste vs for  
synnes. Finallyt it rehearseth vnto vs terri-  
ble

Of conuersion fro synnes **fol. Lxxviii**  
ble examples of Gods chastising, the floude,  
the drounyng of Pharaon, the destruction of  
the kyngdome of Israel, and Hierusalem etc.

And where as the Lordes worde testifieth  
that what so ever aduersitie chaunceth vnto  
vs, it is sente from God for oure synnes, the  
same worde of the Lorde, by these daple mi-  
series and incommodities, admoneth vs  
of our synnes, & calleth vs vnto repentaunce.

Finally the Gospell most vehemently rebu-  
keth the contempte of Chylde, that men will  
not acknowlege hym, and bys excedding  
benefittes, that they refuse bys grace offered  
to them, that they neglecte to call vpon God  
wyth true fapeth thorow hym. For whyche  
contempte, it threateneth presente pepnes and  
everlastynge to come. **The Gospell**

All these thynges muste be often beaten  
in, that men maye be steared vp wyth true co-  
nition, whereunto they healpe verpe muche  
if they be sette forth gravely, & religiously.

But the Gospell doeth also by the truste  
of Goddes grace raise vp, and comforte min-  
des beynge discouraged thorow repentaunce.

For it biddeth an herte brosed and sorow-  
fyll for synnes, to acknowlege, and em-  
brace mercie promised in Chylde, and to de-  
termine that, that same shal certainly obtayne  
remission of synnes, if it beleue that synnes  
be forgouen vs frely, not for oure merittes,

**ff. ii.** but



Of conuersion from sinnes  
but for Christes sake, who offered hym selfe  
a sacrifice for vs vnto the father, as we haue  
declared before, and as it is clearelie set forth  
Rom. iii. Epheli. ii. and in other places.

The consolati-  
on that we  
haue of pri-  
uate absolu-  
tion.

John. xx.  
Math. xviii.

But to obtaine this consolation, we muste  
holde faste the worde of the Gospel. Where-  
fore priuate absolution muste be retayned,  
and vsed in congregations, that thowoe it  
the voice of the Gospel maie be preached to  
euerpe man by hym selfe, and that the bene-  
fites of Christe map be so exhibited, as christ  
saith John. xx. Whose sinnes ye shal remitte  
they be remitted .etc. Item in Mathe. Thou  
shalt not onelie forgiue seuen times, but seue-  
tie tymes seuen tymes. So Luke xvii. If he  
shal spurne seuen tymes in a daye agaynst  
the, & beinge seuen times conueried, shal saie,  
it repētech me, forgiue him.

These sentences teache clearelye, and pre-  
scribe that they whiche acknowledge theyr  
spynnes, and be stricken wpth repentaunce of  
the same, muste not be leste in doubte of for-  
giuenes, but that the remissio of sinnes must  
be preached vnto theym, in the name, and by  
the commaundemente of Christe, and that  
they muste be absolved from synnes. Whiche  
absolution they must receiue, and embrace  
as a sure hopee of the Gospel, and beleue  
that they obteyne remission of synnes, not for  
the worthinesse of this worke, of whiche for  
the

**Of excommunicatiō. fol. C. Cxix.**

the heathen had an absolutiō, but for Chri-  
stes sake. Therefore that thys goodlie benefite  
of absolutiō map be more commodiously  
recepted in the congregations, we enioyne  
to all curates, and other ministers of congre-  
gations, whiche administer the Sacramētes  
that they admitte no bodie to the communio-  
n of the Lordes supper, who hath not recei-  
ued before priuate absolutiō of the pastours,  
and other ministers of sacramentes.

And for the recepting of this absolutiō in  
congregations, priuate confession muste also  
be kepte, not that numbring of synnes is ne-  
cessarie, but because that priuate teachyng,  
& the consolatiō of priuate absolutiō, whiche  
is wont to be vsed in confession, is verie pro-  
fitable, & necessarie for manie.

**Of priuate  
confession**

Howe be it euerie man muste humble con-  
fesse, that he hath synned, and muste be sorre  
frome the herte, that he hath offended God,  
and muste haue a certayne and sure purpose  
to amende hys lfe, and to gouerne the same  
from thence forth accordyng to the worde  
of God, in the feare of God, obedience inuo-  
cation of Goddes name, and thanksgyuyng  
so that he be offensive to no bodie, but edifie  
manie in Godlpnes, and further them to  
all good thynges. Further euerie man muste  
open to the minister of Churche to whome he  
confesseth hys synnes, those fautes and mis-



For what  
thyng private confessio  
is good.

Of conuersion from synne  
deedes chiefely, whiche moue, trouble, and  
bete hys conscience, and for whiche he hath  
neede of counsell, instruction and consolation  
out of the worde of God, that he maye after  
warde lyue wth more watinesse of synning,  
and a certeyner truste of the mercede of God,  
and so serue God the better. After these thinges  
it is conueniente to receiue absoluto.

Suche confessio auayleth much to warne  
and instructe the repentaunte, and that the pa  
stoure maye knowe them before absoluto  
that they maye the better be instructed to the  
amendement of lyfe, and that the pastour al  
so maye knowe whether he whiche confes  
seth requirerth absoluto vnfayned lyfe. For  
pearles muste not be caste before swyne. And  
he that promyseth not amendement of lyfe,  
muste not be absolved. For the repentaunce  
of suche a man muste needes be fained.

In this confessio the pastour must heare  
and examine euery man of hys sayth, and re  
quire of hym the ten commaundementes in  
ordre, and warne that men learne to knowe  
that it is synne agaynst God, when they  
transgresse the sayd commaundementes that  
so they maye perceiue what synne is, and  
this examination, and instruction muste be  
vled wth singular diligence in yonge and  
rude personnes. After this he that requirerth  
absoluto muste be demaunded, whether he  
wyl

**Of conuersion frō synne. fol. CCC.**

Wp I earnestly amēd hys lpe, & liue frō thence forth in the feare of God, and obey God br<sup>o</sup> fanned lpe. **To whō ab-**

**solution must**  
**be gūen and**  
**to whom not**

If he promise that he wpll do, he muste be demaunded, whether he hath done an offence to anpe bodpe, or hath bniustelpe hurted anpe bodie, that as muche as map be suche sclaunderous offence be taken awape agayne and that he labour to be reconciled to hym, whom he hath offended. If the crime, and offence be opē, as if a man keepe an other mans wpe, or vse unlawfull companie wpth some other woman openlpe, or beare manifeste hatred agaynst some bodpe, or wpthholdeth some maunes goodes, if there be anpe suche manifeste sclaunder, the absolution muste be deferred, til the offence be opēlpe remoned.

He that asketh absolution muste also be warned, that true repentaunce is required, and that, that is no small matter, but an earnest, and vehemente grieve for synne, wpth a fapth full desyre of forgiveness, and sure purpose of amendment of lpe, and that God is most greuouslpe offended, if anpe man require absolution not of true repentaunce, but rather for mennes pleasures, or for custome.

ffinally they whpch confesse muste be warned, that it ptepneeth to true repentaunce, to anoped diligentelpe al occasions of sinne, al places, tynes, cōpanies of men, whiche map



### Of conuersion from synnes

offre anye occasiō of sinne, and to fight strōg-  
lie agaynst euyl lustes, & entismentes of syn-  
nes, & ever to call vpon the healde of God. For  
thus faith, & inuocation muste be exercised in  
true repentaunce.

When he then whiche desiereth to be ab-  
solved hath promised that he wpll do al the  
thpnges, that I haue reherfed, let hym be ab-  
solved from sinne in the name of Churste, and  
after absolution, let him be admitted to the cō-  
munion of the Lordes supper.

### Of excommunication.

**I**f any man continue in manifeste abhomi-  
nable crimes, or if he maye by convenient  
witnesses, be conuicted of such a crime, as  
ought to be punished, and for which accor-  
dinge to Goddes word, he can haue no parte  
in the kyngdome of God, and neuertheles  
the man is not moued wpth the remēbraunce  
of the wrath of God, in the daunger wher-  
of he lyueth, nor of the greuous punishment  
that he deserueth, nor of the commonne slan-  
der, and stornblpge blacke, whiche he lap-  
eth before oher, and wpll not conuertere vnto  
the Lorde, the Pastoure wpth other Godlye  
men, whiche shall be cholen and appoynted  
out of townes, and villages for thys purpose  
muste warne suche a persone wpth grauntie,  
that he come to hym selfe, repente hys synnes  
and turue to God hys father and Saviour,  
that

The pastour  
with other ap-  
pointed by the  
churche for  
the same

Of excommunication. fol. CCxi.

that he remoue the stumblinge blocke, which he hath layed before the congregation, and finally that he seeke reconciliation with God & the cōgregation, by worthy repētaunce. And the verie obedience due vnto Chaste requireth that euerpe man in hys parillie obeye such exhortation, wpth all subiection, and humilitie. For it is a parte of the ministerie wherof Chast speaketh. Luke. x. He that heareth you, heareth me, he that despiseth you despiseth me, etc. If he then who liueth wpth an open flaunder, admitteth suche an exhortation and promisseth amendmente, spilit he muste take awape the offence, that he hadde caused, as if he keepe vnlawful companie with some woman, he muste put her awape frome hym if he haue bo ne open hatred agaynst anye manne, he muste be reconciled vnto hym as muche as pertaineth to hym selfe. et ce. This done, he muste come to hys pastoure, confesse his spenes, and promise a better lyfe, and so requyre, and receiue absolution, and then be admitted to the Lordes supper.

purpose must  
admonishe &  
excommunicate  
men when  
Gods worde  
requireth.

But if suche a man wherhe continueth in open spenes, wpll not come to the pastours, and other ministers of repentaunce beynge called, lette hym be called thise, n: if he come and yet abyde obstinate in hys wycked actes after the thyrde admonisshō, let the whole matter be brought before the superintēdante, by



## Of excommunication

by the pastoure and one of them, whiche shall be ioyned w<sup>th</sup> the pastoure by the appoynte-  
ments of the congregation to execute thys bu-  
sines. The superintendat muste come to that  
congregation, where so the an obdurate wic-  
ked person shalbe, and shall call hym agayne  
before hym selfe, w<sup>th</sup> the pastour and other  
appoynted to that office. And if he haue not  
yet lefte his naughty actes, nor amended hys  
lyfe, neither yet earnestlye promyseth amend-  
mente, all these personnes muste pronounce  
a sentence together agaynst such one, and adgy-  
hym w<sup>th</sup> the to be caste out of the congrega-  
tion, and to be excommunicated, and w<sup>th</sup>  
that theyr commune sentence they shal exclud  
hym frome all communion of the congrega-  
tion. And he whome they shall so excom-  
municate, muste be counted of all the con-  
gregation, as one not partekynge to the bo-  
die of Chryste, and he muste not be admitted  
to the holpe supper, or to baptisme, or to the  
instituting of the ministers of the church, or  
to the blessing of marriage, which is w<sup>th</sup> to  
be done in the congregation.

Notwith he shal not be furbidē to come to ser-  
mons, yea he shall be exhorted the more to  
heare sermons, that by the worde of God he  
mape be admonished of the wrath of God,  
of euertlastynge, and presente punishments  
of the vntowardnesse agaynst the merrie of  
God.

**How he must  
be esteemed  
that is excom-  
municated**

**Of excommunicatio. fol. CCxxii.**  
God, and the bitter death of Christe. For the  
ministerie of the Gospell must euer Judge of  
all men in the worlde good, and badde, must  
rebuke the synne of all menne, accordyng to  
thys sayinge of Christe: The spirite shall re-  
buke the worlde of synne, etc.

And that men maie rightly understande  
the ministerie, and strengthe of excommunicati-  
on, and that a true doctrine of thys matter  
may be contayned in congregations, this thinge  
is diligentely to be marked, and taughte; I  
meane, what difference there is betwene ec-  
clesiasticall, and ciuill punishments. The ci-  
uile officers restrayne, and punisheth men  
by the commaundment of God with bodilie pu-  
nishmentes, imprisonmēt, exile, losse of goodes  
and death. And he must execute thys bys of  
fice, not onely for common prynces, but also for  
the glorie of God, and to receyue discipline  
amonge men. Ro. xiii. Of whiche thinge the  
ministers muste often admonishe the people.

And if the ciuile officer graunt to a man be-  
ing excommunicated the vse of the politike state  
and companye wth citizens, the excommunicati-  
on of the congregation muste not hinder ciuile  
communion, and the true, and obedient mem-  
bers of the congregation may vse the companye  
of suche a person in ciuile matters, and in the  
administration of the common weale, in com-  
mune iudgements, in bypinge, and sellpynge,



### Of excommunication.

and suche other busines of ciuill felowshype and of the necessitie of this lpe. But in other matters not necessarie, the mēbres of Christe must auoide the companie of suche, lest they defile thē selues with other mēns sinnes. Wea they muste so behaue them selues towardes suche men, that both the personnes thē selues and also other, mape vnderstande that they be fore agrieued with their wicked actes, and slaunders, wherewith they trouble the congregation of God.

If anie die in excommunication, let not the other mēbres of the congregation be presente at hys buriall, but let them compte hym as a caste awaye, seynge that he died wythout the invocation of the name of Christe, & acknowledgement of hys sinnes.

**The excommunication must not be ministered in ciuill matters, as for dette, but onelie for manifest crimes.**

Therefore the superintendant, the pastour and other deputed to thys ministerie, muste vse excommunication onely agaynst open illiuers, whiche will not amende, and not in ciuile matters, as to require dettes, for of these thynges the politike iudgements of the officers muste gyue sentence, & obserue that way whiche is described in oure reformation set for the heretofore, concernynge thys matter, and if neede shall require, it shall be yet more largely described by the aduise of oure counsell. The pastours then, and teachers of congregations must diligently teach, and warne men

**Of excommunication.** fol. CCxxii  
men, that they despise not excommunication,  
nor doubt, but that he whiche is lawfully  
excommunicated, is verely reiecte of God  
and that God to confirm the feare of excom-  
munication, punisheth them often w<sup>th</sup> bo-  
dyly paynes, whiche despice the excommuni-  
catiō of the cōgregation. For neither the bles-  
sing nor cursing of the congregation, and of  
godly men can be in vayne, as it is wrytten,  
Gene. xiii. I w<sup>ll</sup> blesse them, that blesse the,  
and curse them, that curse the. And psal. Cx.  
Lette his vynes be fetter, and let an other take  
hys bishopricke. Item, let him put on a curse,  
as a garmete. The exēple also of the Cor. te-  
stifieth the same. So when .S. Ambrose had  
excommunicate Stilicies the scribe, the De-  
uil invaded him forthwith. Wherefore there  
is no doubt, but that he shall surely be pu-  
nished of God, which despiseth lawfull exco-  
mmunication.

After what  
But if the Lorde w<sup>ll</sup> gyue grace, that he sort the partie  
whiche is excommunicated w<sup>l</sup> come to him excommunica-  
selfe agayne and leave his wyched dedes, for tēd must be re-  
whiche he was excommunicated, and w<sup>l</sup> as- ceyued and  
knoweledge, and confesse hys synnes, and be absolved.  
reconciled to hym, tohome he hath offended  
and asketh humble remission of hys synnes,  
and disobedience agaynst God, and the com-  
gregation, let the pastour absolue this man  
before the altare and restore him to Church,



**O**f excommunication.  
and to the congregation, if he hertelpe cōfesse  
that he wyl obey Chyſte, and the congrega-  
tion in theſe poyntes, as a penitente.

Nowe be it the other alſo whych be appoynted  
to theſe miniſterie muſte ſtand by the pa-  
ſtour, as wittneſſes of thoſe thynges, that the  
one which ſhalbe abſolved, promiſeth, as wit-  
neſſes of the right hādlinge of the abſolution.

And that no man may haue occaſion to re-  
quire Judgementes, by whych he maye ob-  
teyne hys ryght in dettes wpythout vnlawful  
delapes, and greate charges, we by the aduiſe  
of our councel wyl take ſuche away in iudg-  
mentes, whych are executed in our name, and  
in the names of archdeacons, that they ſhall  
be driue to do that, that is ryght and the ſame  
wpythout abuſe of excommunication, & wrong  
of the kapes of Chyſte.

**O**f the appoyntpnge, and inſti-  
tution of paſtours

**A** men endued wpyth the true feare  
of God and religion, vnderſtande  
that the office of pꝛieſthod, that is to  
ſay the miniſterie of pꝛeachpnge the  
Goſpell, and beſpenſpng the ſacramentes, &  
diſcipline of Chyſt, is, and was from the be-  
gynnyng of the worlde, and ſhalbe to the ende  
of the ſame ryghte neceſſarie, and hoſſome a-  
monge all other offices & miniſteries, where-  
by the commodities of mannes life are proſer-  
ued

Of conuertiō frō sinners fol. CCxxiii.

red. For God sent his sonne into this worlde who was promised from the begynnyng to mankynde to execute thys office, he sente also to men hys mooste excellent prohetes and patriarkes, and he mapnteneth the same ministerie thorow all ages by wonderfull meanes, & restoreth it oftentymes gloriously.

Wherefore he hath enioyned to all curates of congregations, that they labour wth all religion, that thys treasure of euerlastyng life, thys ministerie of saluation and blessed cōmunion wth hym and hys Churche, be not cōmitted but to faythfull, and meete mē, that it maye be ever kepte sincere, & not be quēched at anye time, as it hath chaunced amonge the heathen. Wherefore we ought most diligentlpe to cōsidre and to renue in the cōgregation as muche as is possible the thynges that the holy Ghost hath prescribed, concerninge the religio of thys ministerie both in other places & also to Timothe. Neither is it to be doubted, but that bishops were made presidentes ouer all priestes chieflpe for thys cause, that they shoulde take singular care and studie that the puritie of christian doctrine, and discipline might be mapntained in congregations and that meete mē myghte be admytted to the administration thereof. And it is manifeste that the cōgregations frō the begynnyng of the worlde haue ben mooste greuously endam-

For what  
purpose chief  
ly, the office  
of a bishop or  
pastoure was  
ordained

and



Of the institution of pastors  
imagined thorow the negligence, sluggishnesse  
rashnesse and boldnes of them, whypche were  
made overseers of the doctrine and discipline  
of Christe. As other commune weales also  
were then mooste afflicted, and came to ruine  
whē they begā to be administered by naugh-  
tie officers. For euer there want rather meete  
gouernours in comune weales to kepe, main-  
teine and execute good lawes, thē there wāte  
good and comodious lawes.

Wherefore we herelie wish that principal di-  
ligēce be vsed herin, that fapthful & meete cu-  
rates be appointed to euerie cōgregation as  
it is most necessarie, and as it toucheth oure  
office chiefely. Lette no man then take it in ill  
parte, that we deuise a waie & meane, where-  
by they that shall be admitted to the procura-  
tion of cōgregations may be examined, & tri-  
ed with more religiō, thē heretofore.

An exhortatiō. As for vs we wpl not take from any man  
on vnto them bys ryght of appointing curates to congre-  
gations. But we exhort al men whypche take  
entrelle of bys authoritie vpon them, that thorow fa-  
tronage in honour and carnall loue, or for some other cause  
the congrega- they thrust not such into the congregations,  
as be slenderly furnished, or lytle wpllyng  
to execute bys mooste holpe ministerie, but  
that they seeke out wpth all diligence, suche  
as wpll and be able to execute bys office,  
whiche thing the verie sayeth of Christ great-  
lye

Of the institutio of pastors. fol. CCxxv  
It requireth of al christiān men, but chiefly  
of them, to whom congregacions be singu-  
lerly committed for the same purpose.

And that we also map execute oure office  
in thys behalfe, we comaund that no man be  
admitted to the cure of any congregacion,  
whiche is not diligently tried and allowed  
by those examiners, who we shall appoint  
to thys office, and bringeth fro the examiner  
a testimonyp of his probacion, to those to w<sup>h</sup>o  
it shal pertain to inuest, & to our suffragaine

Roman must

be admitte

to anye mini-

stracion in

the congrega-

cion except he

be spall exami-

ned.

In the examinacion of these mē, the thin-  
ges muste chiefly be required. First that he  
that shall be admitted to the h<sup>l</sup>p ministerie  
of the congregacion, bringe to the examiners  
a conuenient testimonie sealed in letters w<sup>o</sup>th  
of credite, concernynge his vocacion, and  
former lyfe. For God forbiddeth suche to be  
admitted to thys ryghte excellent office as o-  
penly dispice hys lawes, and be subiecte to  
manifest wicked actes.

What things

belonge to the

examinacion

Secondly the persone muste be examined  
whether he sufficiently vnderstande the doc-  
trine of Christ, as omme wherof we haue co-  
prehended in thys boke. And whether he ac-  
knowledge that the same doctrine in a sūne  
is truly described in thys boke, as surely it  
is the vnelp, and vndoubted doctrine of  
Christe, whiche the true catholike church of  
Christe ever holdeth, and foloweth.



What he  
must promise  
whiche muste  
be made go-  
uernoure of  
the church,

Of the ap-  
pointinge  
of ministers.

### Of the institution pastours.

Thyrdly it must be required of him that shall be admitted to the governaunce of the cōgregation of Chryste, whā it shalbe perceiued, that he vnderstādeth sufficiently this doctrine and confesseth it to be true, that he promise to continue in the same doctrine, and to deliuer the same fapthfully to thē, of whom he shalbe made curate for that purpose, and to folowe the prescripte of thys boke in all thynges diligētly, and to execute his office in al pointes with al faithfulness and diligence.

When he is thus examined, and proued, the examiners must giue him a testimonie of the p:comprobaciō vnto thē, whose office is to inuest him, and to the suffragane. Whiche suffragane shall vse nothing in the ceremonies of ordination, nor enioyne anye thyng in ordeinynge, that agreeth not wpth thys same doctrine of Chryste sette forth in thys boke. For it is euidente that thys doctrine, whypche is comprehended in thys boke, is the verie christian doctrine, and the certeyne sentence, and fapth of the catholike church.

Now it pertaineth to vs by reasone of our bps hoplpe office, that we mapnteyne not those obleruaunces, whiche haue crepte in bespde the cōmaundemente of God, and haue to the destruction of many priestes, but rather that we seke out, and diuise that waye and meane, whereby we maye fynde meete

Of the institutio of pastors. Joh. Lxxvi  
ministers unto our congregacions, and that  
they may execute theyr ministerie with good  
conscience not encombrd with humane tradi-  
tions of men or bowes, and call upon God  
with sure trust, and be occupied in theyr mi-  
nistrie godly and luckely.

We truste also that they which nowe ad-  
minister oure cōgregacions, wyl gladly ap-  
plye them selues to this maner of teachinge  
and vsunge of holy ceremonies, when they  
shall haue thorowly perceyued it, and not  
leade a lyfe disagreinge to the same. If it  
chaunce other wise in anye place, the visitors  
shall haue commaundementes so to prouide  
the congregacions of necessary and meete  
ministers, that no man shall haue cause to  
complayne of anye vniust burthen.

¶ Of blessing of marriages.

**T**hey whiche haue mutuallp promised marriage betwene themselves, shal go both the spouse and the spouselesse, w<sup>th</sup> theyr parentes of boeth sides, or o<sup>th</sup>er kynskolke, or to or three frendes, to the Pastoure, or to some other ministere appoynted therunto, and shall signifie vnto them theyr handfasting, and require the blessinge of the congregation, And the minister shall diligently demaunde of them whether theyr handfasting was made after the wil of the parents of both

After wh<sup>ch</sup> at  
forte the pa-  
storage or  
numbre of mi-  
nisters muste  
be corrected  
or amended.

After wh at  
sorte they  
whiche haue  
made promise  
of mariage ..  
musste be exa-  
mined.

Fig. 11.

**PAL**



## Of blessing of mariages.

patties, or of the vnder whose gouernance and power they be, whether they haue done all other thynges lawfullp, and after a christian facion, whethere they be anye lawfull impediment of theyr copulation. If or if there be anye impediment that they can not lawfullp and with out sclaunder be ioynd together in matrimonie, let not the pastoure allowe theyr mariage in any wyse, or blesse it in the congregacion, tyll that lette be reioined, and theyr copulation be allowed by the whiche shal be appoynted to suche matters and causes by our comaundement. Further the ministre shall exhorte them that theyr solemnele suche amariage, as becommeth christians and that theyr folowe not the pompe, and excelle of the heathen. Then lette hym wypte both theyr names, and aske the banes vpon three holpe dayes, or sondayes after thys sorte.

The promulgacion of matrimonie,

John M. and Anne M. haue made promysse eche to other of holie matrimonie, and theyr desire that the same be allowed and blessed of the congregacion. Therefore they require that the congregacion wyl praye for them that theyr maye be ginne thys kinde of lyfe in the Lordes name, and that theyr maye lyue in the same vnto the prayse and glorie of God. If anye man knowe anye lawfull impediment of theyr copulation, let hym shewe the

**Of blessing of mariage. fol. CC. xxvii.**  
the same in tyme to the glorie of Christ, & for  
the remouing of an offence to the congregatiō

Suche a publicacion, as I sayed, muste be made vpon three holp dapes nexte ensueinge one an other, except some speciall, and weigh-  
**The bannes**  
tie cause require an other thynge, and suffice together, must be asked  
not so longe delapinge, But no man muste  
have any thynge dispensed of thys thep: al-  
thynge excepte they permitte it to whom we  
shal comitte the office of causes of matrimo-  
ny, and when it is manifeste, that there is no  
laweful lette of thep: matrimonie. Howbe it  
the bannes of suche personnes also muste be  
asked in the congregacion at the leste vpon  
one holpe dape.

ffurthermore we wpll haue thys thynge  
observed, that the weddpyg of all personnes  
whether the brides be virgines or wyddowes  
be confirmed and sanctified in the congrega-  
cion by the word e of God, and prayer, and  
that they come to the congregacion wpyth al  
sobzietie, and honeltie, as it becometh them  
whiche come together in the Lorde, and tru-  
ly desire the blessinge of the Lorde vnto their  
mariage. Wherefore they shall endeouore  
them selues to bringe verie many with them  
vnto the holpe assemble, though christian  
moderacyon requireth not so many to be bid-  
den to the mariage feast, ffor the prayers of  
many are godly desired. But because they

**Mariages**  
must be con-  
firmed and ble-  
ssed in the con-  
gregacions.



### Of blessing of mariages.

come togeth er to praye for the grace , and good spirite of God to be gauen to the des-  
poused personnes thozowe our Lorde Jesus  
Christe, and hym crucified: they muste so  
appeare in hys spghte, that the glorie of the  
crosse of Christe be not blemished by world-  
ly pompe and excelle.

Finallp th. p muste come into the tēple at  
that houre, when Christes congregacion com-  
meth together at other tpmes, and they must  
be at the begynninge of the holpe assemble,  
that wpth the reste of the people of Christe  
they maye here the lordes worde, and make  
theyr prayes to God.

When they then be present in the temple  
wth the congregacion. in a place appoy-  
nted therunto, which shalbe open to al men the  
pastour shal say to the bridgrome & the byrd.

Be ye then presente here in the spghte of  
God oure father, and of oure Lorde Jesus  
Christ, before hys congregacion to professe  
your mariage, which ye hane promised eche  
to other in the Lorde, and that ye maye re-  
ceiue blessing and sanctification of the same  
fro the Lord, by the minstre of the cōgregaciō

✠ The answer of the byrdgrome  
and the byrde.

We are present for that purpose.

¶ Then the pastoure shal say further  
Sringe then that after the open askynge  
of

**Of blessing of mariage. fol. CC. xxviii**  
of baynes no bodie hath come forth, whiche  
woulde gapne save the communion of these  
personnes, or coulde declare anie lawfull im-  
pediment by reason of kintred, or of alinitie  
or for some other cause, the heauenly father  
wouchsafe to confirme that, that he hath  
wrought in you.

And that ye maye the better vnderstande  
and acknowledge how great a grace, and be-  
nifite the heauenly father hath given you  
herin, which hath ioyned you together with  
holpe matrimonie, and that ye maye lerne to  
give hym condigne thanks for thys his be-  
nivolence and bountiousnes towardes you  
and embrace one another with more firme  
fasteth, as ioyned together by the hande of  
God, & call for his helpe with more confidence  
and ever serue him in this state, finally that  
ye maye more fully knowe the promise and  
office of matrimonie, & perfourme the same  
more promptly, ye shall heare with reuerent  
myndes some testimonies, of the scripture,  
and a religious exhortacion out of the same  
And first ye shal heare out of the second, Cha-  
p. of Genes, the firste institution of holpe ma-  
trimonie, God sayed, it is not good that mā  
be alone, lette vs make hym an helpe, to be  
with him, & God sent a sleepe vpon Adā &c.  
¶ Nowe heare ye the voice of Churche.  
out of the gospel of Math. xix.



## Of Marriage

**T**he phariseis came vnto Iesus tēptinge hym, and sayinge to hym, maye a man make a diuorice with his wife for euerie cause: etc.

¶ Thirdly heare ye also the cōmaundement of the holie Ghost concerning the office of marriage. For thus he prescribed to married folke Ephe. v.

¶ When loue your wines, as Christ loued the congregacion &c. reade furth to the ende of the Chapter.

¶ Out of these places the desponed persons, and rest of the congregacion muste be warned, that they lerne, and confidre spiste, howe holpe a kinde of lpe, and howe acceptable to God matrimonie is. For by these places we knowe, that God hym selfe instituted holpe wedloke, and that in paradise man beinge yet perfecte, and holpe, and that he hath greatly blessed thys copulation and iopneth him selfe all those together, whiche contracte matrimonie in hys name, and groweth the husbande to be and head and after a certaine wise a sauour to the wife, as Christ is the head, and the sauoure of the congregacion, and further more giueth the wife a bodie, and a heape to the husband, that here in this worlde they maye leade a godlye, honest, and iopfull lyfe together.

¶ Hereof a godlye mynde shal certainly conclude, that thys copulation of man, and wo-

man

**Of Mariage. fol. CC. xxij.**

man is without doubt acceptable to God; and therefore holpe, and luckie, which thinge appeareth by this, that God planteth in the that be ioyned in matrimone, so great and so meruailous fapthfulnes, loue, and moite seruiceable mindes, both towardes them selues mutuallp, and also towardes their chyldren, kinnsfok, and allied, by any meane to either parte. For God is loue, and he that abydeth in loue, abideth in god, and the whole lawe is fulfilled with the loue of our neighbour. Wherefore in what so euer state of lpe more fapthfulnes and loue, and a redier munde to prouene the commodites of oure neighbours accordinge to the Lordes worde, is wont to sprynge furth, the same vndoubtedly is more acceptable to God more holpe and blessed. But there is no surer fapthfulnes, no feruenter loue, no nerer friendshippe no prompter wpll to warne on another than that is whiche is amonge such marped flock as be ioyned together in the lord and so furth amonge thep: children, and all those, whom marriage hath alied together on boeth partes. Wherefor al they, who god hath brought to this kynde of lpe, oughte to geue great thankes vnto God for this so greate a benyfite, that he hath called the to so holie a kynd of lpe, and so acceptable to him selfe. Nether must the husbände other wple receyue this spouse

Notre holie  
a kinde of life  
matrimone.



**E**che persone  
shoulde so em-  
brace hys  
spouse, as de-  
liuered vnto  
him euen by  
the lordes  
handes

### Of Marige

spouse, nor the spous hir husband, than as be-  
liuered and ioynd to gether with the lordes  
hande, and whatsoeuer aduersitie shal chaunce  
in matrimonie (as this copulacion is as pou  
would saie a singuler shoppe of godlye, and  
faythfull invocacion) they must lie to God  
wyth sure confidence, and require helpe, and  
consolacion of him. For the most beninge fa-  
ther canne not for sake hys children in that  
kynde of lyfe, to which he him selfe appoin-  
ted them, he cannot but aswage the difficul-  
ties, and exercises of the obedience, which he  
hym selfe wpll haue to be in thys estate, to  
trie, and to stirre vp the fayth of his, and not  
to afflicte them.

The pastoures than shal diligently warne  
and exhorte that men conclude these thinges  
out of the foresayde places, of the scripture  
concerninge the holynes of matrimonie and  
the helpe of God prepared for thys state,  
and that they learne thereby to geue God  
thanks for thys so greate a benefite, and cal  
for his helpe wyth confidence in al distresses  
tha: shall happen in thys state.

Further more they shall teach and warne  
thys also out of the same places with al pos-  
sible diligence, with how greate beniuolence  
and loue they that be coupled in matrimo-  
nie ought to embrace one an other, by what  
meanes, and wyth what redines of mynde  
the

**Of Mariage fol. Cxx.**

the one oughte to do the other good, w<sup>th</sup> what diligence the man muste shew himselfe an heade, and defender to hys wife, and the woman a bodie, and faithfull helpe in al thinges to hir husband, breifely w<sup>th</sup> what care they must mainteine betwene them selues a grement of myndes, and auoyd all desscueing of the same, seinge that they must nedes be one flesh, one man, and liue together w<sup>th</sup> one mind, and one herte, and haue al thinges commune both those that pertaine to God and those that pertaine to manne. Greate is the coniunction and nere is the frendshyppe of alpes, and kinnsfolke, and other frendes amonge them selues, and the same is greater betwene parentes, and children, but the greatest of all must be betwene married persons.

f<sup>o</sup>r they must be so ioyned one to another w<sup>th</sup> the affectiō of loue, that they make one mā, al other being left, and set a parte, I mean not as touching charite, & other duties, but as touchinge the vse, & cōpanie of the whole lyte

Such an exhortacion must be made w<sup>th</sup> more, or fewer wordes, as it shal appere conuenient, or necessarie for the present congregacion, and the desposed personnes whiche done the pastour shal exhorte the newly married folke, and the whole congregacion that they make theyr prayers religiously to god & w<sup>ll</sup> graunte to the persones enterpyge in  
to



## Of Marriage

to holpe wedlocke, so to beginne it, and kepe it thorough all theyr lyfe, as they be taught out of goddes worde. Whan the congregation hath ended hir prayers in silence, lette the minister bidde the bridegrome, and the bride to come nere, and fyrste lette hym demaunde the bridegrome after thys sorte.

John D. halte thou than determined before the Lorde to take Anne D. to thy wyfe in the Lorde, and so to lyue wth hyr all thy lyfe, as thou heardest even now, that it is required of a Christian husbnde.

Answer. I haue so determined by the Lordes helpe. Halte thou also determined Anne D. before the Lorde to take John D. to thy husband in the Lord, and so to liue with him thorow out al thy life, as thou wast taught even now that it is required of a Christian wyfe.

Answer. I haue determined by the Lordes helpe. Than if perchaunce they haue ringes, lette them put them one vpon an others finger, and so lette the ministe ioine their ryght handes to gether and saie that, that God hath ioyned, lette no man disseuer. And lette the pastoure saie more ouer wth a lowde voice, that maie be hearde of all men.

For asmuche as than thys John D. desireth thys Anne to be hys wyfe in the Lorde, and this Anne desireth thys John to be hys husband

bande in the Lorde, and one hath made the other a promise of holie, and Christian matrimonie, and haue nowe boeth professed the same openly, and haue confirmed it with giuinge of ringes ech to other, and iopning of handes, I the minister of Christ and the congregation pronounce that they be iopned together wpth lawfull, & christian matrimony, & I confirme this thep2 mariage in the name of the father the sonne, and the holie Goste, Amen. After thys lette the Psal. Cxxv. be redde, or sonnge, excepte the Lorde builde the house &c. And the Psalme. Cxxviii. Blessed are al they, whpche feare the Lorde &c.

¶ Than lette the minister conclude the whole matter with thys praper.

Almighty God, and heauenlye father, which with thyne owne worde haste witnessed, that it is not good for man to be alone, and therefore at the begynninge madeste a wyfe to man of hym selfe, and diddest iopne hit to him for an healpe that thei might passe thep2 whole lyfe luckely in al holpnesse and ryghtuousnes, and diddest ordeine the man to be the head, & as it were the sauour of the woman, which also shoulde gouerne & abyde the wyfe his bodie to al godlines & honestie, and haste adourued, and blessed thys copulation, as holpe, and acceptable to the, in it selfe a singular exercise, and abyde of sayeth thorough



## Of Mariage

rowght thy goodnes, we be seche the for the  
sonnes sake our Lorde, whō thou wouldest  
haue to be borne of a virgine desposed, and  
iopned to Ioseph in hylie matrimonie wth oe  
also honoured matrimonie wth hys pre-  
sence, and wth the beginninge of his mira-  
cles, and woulde haue it to be a token and  
misterie of hys exendinge loue towardes  
the congregacion, we beseeche the I save, that  
thou wplst mercifully perdone these thy chil-  
dren, if anpe thping hath crepte in, and min-  
led it selfe in their copulacion at the begin-  
ning, or at thy s present, beside thi constitutio  
thoroughe mannes weaknes, and the craftie  
snares of Satan, and that thou wplst keepe  
them in the feare, and obedience of the, and  
encrease these thy giftes in the davelp. Stre-  
then thou, and encrease thep: fapth, that they  
doubte not, but that they be iopned toge-  
ther wth thy hande, though he it be by oure  
ministerie, that they maape be one man in thy  
sonne oure Lord Iesus Christe, and so lyue,  
and serue the wth one herte and one minde  
that no creature maape ever disseuer them or  
anpe thinge diminishe thys greate loue and  
consente between them, but that the husband  
maape be an heade to the wyfe, and the wyfe  
an help to the housebād in al thinges, which  
thou alloweste in them. Give them also plen-  
tiful fruite of thep: bodies, holpe seede, and  
chil

**Of Mariage. fol. CC. xxvii**

children of thy kyngdome graunte that they  
mape brynge theyn vp to thy glorie, that  
thy holpe name mape be ever more sanctifi-  
ed, and glorified by them, and by theyn chil-  
dren, and by vs with them, in al our wordes  
and dedes, and that so thy kingdome mape  
be ever promoted, and amplified, and that al  
our conuersacion vpon erth, mape be so fra-  
med to thy pleasure, with lyke readines of  
mynde, and zeale, as they whiche be in heauē  
obeie thy wpll. And that these thynges map  
preuaile in vs, and be dayly encreased, gpyue  
vs also oure dayly breade necessarie thynges  
for the bodpe, prosperous health, peace, and  
tranquillitie, that we mape gette, and enioye  
those thynges, that be nedeful for our lyfe to  
thy glorie. Forgiue vs also our dettes, which  
we dayly runne into, thorough neglectinge  
oure duties forgiue vs oure synnes, wher-  
wth we offēde the perpetually and remoue  
mercifullly thy scourges, wherche we wel de-  
serue thow we oure misdedes, and synnes as  
we also before thyne eyes do gladly forgiue  
all them whiche mape seme to owe vs anye  
thyng, epyther in omittynge their dutie or in  
doynge wronge, nether leade vs into anye  
tentacion, who iustly examynest, and try-  
est wth sundre temptacions, on the ryght  
hand, and the lyfte, wth prosperitie, and ad-  
versitie. But deliuer vs fro the deuyl the wide  
crafte



### Of marriage

craftie euemie, Satan, and frome all hye  
subteltyes, and violente inuasions, toherewith  
he tempteth vs sondrie waies, and ever labo  
reth to pulle vs from the, and thy commaunde  
mentes, deliuer vs I sape that we maie ne  
uer decline from the, and thy worde, nor suf  
fer oure selues at anye tyme to bee drawen  
awape, thorow entisementes, or terrible  
threates, but that we maie continue to the  
ende in the fapth of thy worde, and in the o  
bedience of thy commaundementes, as thy  
true, and germain children, for thou arte our  
only God, and father, thine is the kingdome  
and the power, and the glorie with our lord  
Jesu Christ, thy sonne, and the holpe gaste,  
now, and everlastyngly.

¶ More breifely.

Lord God, whych wouldest ioyne man,  
and woman in matrimonie, and hast blessed  
them with the fruit of the wōbe, and woul  
dest that in thei copulation, a sacrament of  
thy loue towarde the congregation should  
be sette fourth, we beseeche thy mercifulnes,  
that thou wylte not suffer this thy institution  
and holpe worcke to be in anye wyle vio  
lated in thy seruantes, or thy blessinge to be  
turned frome the, but preserve the thorough  
thy bountuousnes, and increase in them the  
thyng, that thou haste begonne to the welth  
of them, and of thy congregacion, and giue  
them

**Of Marriage fol. lxxviii.**

them the ample blessing of thy mercie, thou  
 20 we our Lord Jesus Christ.

The pastores shall cause also, the names  
 of them whom he hath married, or baptised to  
 be written in a booke wth a note of the date  
 and the yere.

And forasmuche as the ignorancie of  
 degrees, of consanguinite, and affinite. causeth  
 often tymes moche businesse, and manie er-  
 rours, we wpll procure that they shalbe clare-  
 ly, and distinctly sette forth, whiche the pas-  
 toures shall often declare to the people. Fur-  
 thermore greuous offences, and manie peri-  
 ries growe of this, that ponge persons pro-  
 mise matrimonie one to an other rashly, and  
 prauilie without witnesses. For if some chaun-  
 ceth that they forswere theyr promises. We  
 wpll therfore that no promise of matrimonie  
 bee ratified, that is made, the parentes not  
 knoweing of it, or not consenting therunto  
 or agaynst the impubes of theyr kinsfolke, or  
 tutors, if theyr parentes be absent, or not able  
 to rule them selues. But if the parentes kins-  
 folke, or tutors, wpll haue ponge men, or mai-  
 dens beyng of ripe age, to deferre marriage  
 or, dyue them to vnpleasaunte mariages  
 (whych thinge as it fighteth with humanitie  
 and wth the worde of God, so it is also for-  
 bidden by the lawes) then they that be so bur-  
 thened, shall bringe the matter before the pas-  
 19

The names  
 of them that  
 be married &  
 al that be bap-  
 tised must  
 be noted.

Despolage or  
 promises,  
 which are  
 made with-  
 out the know-  
 ledge & conse-  
 nt of parentes  
 must be void.



## Of Mariage

fairs, and officers, whypche shal labour to al-  
 waige the rigorousnes of the parentes, kin-  
 folke, or tutors wpth a frendlype exhortation  
 and if they can preuaile nothynge wpth that  
 exhortation, they shal referre the mattier to  
 an ordinarie officer, whypch by iudicial autho-  
 ritie shal resiste the vniuste rigourousnesse of  
 the parentes, kynskolke, or tutors, and he shal  
 chole, and appoynte some honeste and wyse  
 men, by whose aduise, some thyng shal be  
 determined to the glorie of God, welth of the  
 ponge persons, and edification of the churche  
 conceyninge the mariage of them, to whom  
 they parentes, kynskolke, or tutors be some-  
 what vngentle in thys behalfe. And if anye  
 have neither parentes, nor tutors, neuertheles  
 the desponsation, and promise of mariage,  
 whiche they make, is not to be compted of ef-  
 fecte, if both the parties acknowledge it not  
 or if there were not at the leste three or foure  
 witnesse, at the handfastynge, whypche muste  
 be honeste menne, and worthe to be beleued.  
 For mariage is an holpe thinge, and therefore  
 we muste go aboute the same wpth good ad-  
 uisement, and with the feare of God, not tho-  
 rowe anye passion, or desyre of the fleshy rascy-  
 nes, gyle, decepte, & naughtye craftes.

Wherof the pastours muste often warne  
 the people, and declare howe vnsemyple a  
 thyng it is for Chustian menne to contracte

No priue con-  
 tracte ought  
 to be of strength

Of Mariage. fol. CCxxiii.

matrimonie, the right holie copulation of me  
and womē, secretlpe, and rashlpe, that hereby  
pouge men, & maidē's mape beware that they  
knotte not them selues together folyslpe, and  
craftelpe, wherof periures, debates, deuor-  
ces, and miseries, and that, that is mooste gre-  
uous of all, the wrath of God is wonte to  
followe.

But that these controuersies, whych chaunce  
often about matrimonie, mape be more com-  
modiouslpe declared, and decided, and that  
ignorante personnes mape be the better pro-  
vided for, we wpll appoynte Iudgmentes in  
certeyne places of our dominion, to whych  
such matrimonieall causes shalbe referred.

It shall also pertyne to the pastoures to  
enstructe the people certeyne tymes in the  
pere of Matrimonie, wpth what religion,  
and reuerence it oughte to be taken in hande,  
and to be kepte. And they muste teach wpth  
singuler diligence, what an holpe copulation  
of men mariage is, and what an excellent be-  
nifite it is of Goddes prouidence to obtaine a  
good, and tractable husbunde, or wyfe, that  
they may learne to praye God humbly, and  
religionlpe, that he wpll prouide them, and  
the children of conueniente marriages. Lette  
the pastoure also warne howe grete a synne  
it is, and howe it is forbydden of God with  
a peculier statute, not to regarde religion as  
a



## Of marriage.

houe all thinges in contractynge of marriage, that euery bodie seke principally a companion of fayth whypche doeth knoweledge, call vpon, and worship Christe the Lorde, whypche may be wpth hym one man in the Lorde, and an helpe to go forwarde in the faith, and seruice of Christe. Item after a consideration of a consente in religion, that they muste also se that there be a singuler consente of myndes and a lphenes of maners, and honeste despyres whypche are wunte to be spynes of Goddes copulation, furthermore that they muste preferre the affinitie of Godlye and honest men, by whom a man may be encreased in Godlynes, and honestye, before the affinitie of richemen, frome whō onely outward riches come vnto vs.

The pastours then shall endeavour theym selues to instructe the people diligentelpe of the holynes, nature, and whole streth of thys molte holpe copulation, as we haue here described it, that the pouthe knowinge the institution of God, and the dignitie of thys conjunction, maye learne to aboide all these thinges, which in contracting and keping of wedlocke, are contrarie to the ordinaunce of God and to the holynes of that kinde of lyfe, finally that they maye entre iuto, and mayntayne thys holpe purpose of livinge, as God hath comanded, and as it may be to theyr wealth.

Of

**Of buryinge.**      *fol. CCxxv.*

**A** Touchynge deade personnes, wee  
wyl haue thys difference obserued,  
that if anye departe in the manifest  
contempte of Christe, theyr corpses  
shall not be buried amonge the bodys of  
the fayerfull, nor anye of the ministers of  
the congregation shall followe them to theyr  
graues.

But if they departe in the communion of  
Christe and of hys congregation, chiefflye if  
in the extreme daunger of lyfe they haue pro-  
fessed the same, and haue receyued the holpe  
sacramente of the Lordes bodie, and bloude  
and absolution, suche I saie shall be caried  
furthe honorably, and be buried in places  
appoynted thereunto. Neether shall anye  
thynge eether be required of anye man, or re-  
ceyued for suche buryinge, whiche thing can  
not be done wpythout the manifeste wicked-  
nes of Simonie.

While the corpse is caried forth, it shalbe  
good to syng in the mydde waie, the psalme  
ffrom the deepe places, or suche other lyke  
songes.

And that the people maye be more dili-  
gentlly admonished of those thynghes, whiche  
are to be considered aboute burials, it shall  
not be vnprofitable, if a certayne tyme of bu-  
riall shall be appoynted, at whiche tyme  
*Wh.iii. Com*



### Of buryng

Some apte place of scripture maye be reade, w<sup>th</sup> a shorte exp<sup>o</sup>sicion of the place, and admonition and exhortation deriued out of the same, wherein thynges of thys sorte shall be sette forth. Chiefly the exceedynge greatnes of sp<sup>ir</sup>ite, and of the w<sup>r</sup>ath of God, where vpon death enluerh.

Secondly the singuler, and inestimable benefite of the redemption of Christe, who translated sp<sup>ir</sup>ite vpon hym selfe, and in dyng ouercame death, briefely purchased, and prepared to all the faythfull a newe and heauenly lyfe, thowhe hys moste hulpe resurrection and ascension. And hereof a consolation shall be taken, and applyed to the departed person, who beynge translated from death to lyfe, thowhe sayeth in Christe liueth w<sup>th</sup> the Lorde, and restynge in eternall peace, loketh for vs. Hereunto lette an exhortation be added for them that stande by, namely that they shoulde daylye dye more and more to sp<sup>ir</sup>ite, and prepare them selues to the heauenly lyfe that is to come, and so praye God continually, that he w<sup>ill</sup> graunte them a lucke, and good ende of thys lyfe. And if ther be anye notable protes of Goddes goodnes declared towards the deade person in hys lyfe, or death, the minister shall declare and prayse the same, w<sup>th</sup> a good and Godly commendation, to the glorie of God and edification

on

**Of buryng**

**fol. CC. xxxi**

on of the church, wherein neuertheles he must beware that he seme not to haue gone aboute to please mennes eares, but to haue regarded wpth a pure herte the instruction of the congregation and commendation of Godes gpftes.

And as cōcernyng buryng, there is a most apte place in the firste epistle of Paule. We wpll not that ye be ignoraunte concernyng them that slepe, etc. Out of whych place there may be a sermon made after this sorte. Thesa. iiii.

For asmuche as we are come togyther by the callynge of God to burye oure brother, a membre of the same bodie of Churche, and slepyng also that in the companie of Churistian men all thynges muste be done to commune edification, we haue thought good to declare some thyng vnto you more exactely out of the sermon that S. Paule made of them that slepe, that by the helpe of the holpe Gospel, we may receyue some Godlye and churistian cōsolation therof, in the sundry tentations of our faith, & in the straites of death.

S. Paule then wyrteth after this sorte, I wpll not that ye be ignoraunte brethren cōcernyng them that are fallen a slepe, that ye sorowe not as other men do.

This is that notable place of S. Paule concernyng them that slepe, that is to saye, concernyng churistian men departed, whych

**Wh. iiii. we**



### Of buryng.

we oughte to take not as a deuise of man, but as the true, and sincere oracle of God, whereof we maye not onely gette consolation in this moornefull sorowe, wherby we be in, by reason of the death of oure brother, but also healepe and conforthe agaynst the terrours of death.

The philosophers haue disputed of the despisinge of death, with manie and sundry argumentes, as when they saie that death is a commonne bette of mankinde, and an ende of al the miseries that chaunce to life.

Wherby saynges amonge men in prosperous heath, and suche as are careles, as touching Goddes iudgment, seme goodly, and haue a colour of wisdom. But in the true terrours of death, they are bayne, and can bringe no substaunciall consolation. For if a man loke more narrowlye vpon the causes of death, he shall fynde, that death is in deede as Paule sayeth, the rewarde of synne. And as Moyses speaketh also, we are wasted throughte thy wrath, and by reason of thy hote indignation we are throwen downe. Thou hast sette oure iniquities before our syght etc. Nowe it is wel known that God so hateth synne, that he wyll punishe the same, not onely for a tyme but for ever. Death then is such a punishment of the most rightfull wrath of God, that man shall not onely be depriued of

**Of buryinge. fol. Cxxviii.**

of thys life; but also of everlastynge saluacion, and shall be adiudged to everlastynge damnation. So farre of, it is then, that the ende of euill is in death, as the philosophers falsely perswaded them selues, that rather, if ye haue a respecte to synne, it is a doore, and entrie vnto everlastynge miserie.

These thinges then must be knowen, considered, and sette before oure eyes continually, not that we shoulde take thereof an occasion to dyspayre, or to doubte of oure saluation, as the heathen and the vngodly do, but rather that beyng moued wpth thys consideration, we maye be stered vp and dryuen to Christe, to seeke oure onely saluation in hys Gospel: wherof we sayth, and to require of him onely deliuerance from death.

And though death bringe certayne destruction and condemnation wpth it, if pou putte Christe aparte, and haue a respecte to synne yet saynge that Christe neuer committed any synne, & verry gyltes, if he regarde hys owne person, suffered death, surely he had no ryght at all agaynste hym. Wherof it came to passe that he coulde not holde hym, nor destroye hym, but was compelled to restore him. For where as he was deade in the fleshe, and afterwarde buried, forthwpth vpon the thyrde daye he rose agayne wpth greate glorie, and so openly and euidently declared the same,

hys



### Of buripnge.

hys resurrection, not onelye by the testimonye of Angels, and sundrye apperpynges to hys disciples, but also by hys ascention into heauen, and wonderfull sendpnge of the holpe Golte, and manye other miracles, and signes that nothpnge more certayne ever chaunged vnder the sonne.

Deptyer did he rise from the deade for his owne cause onely, but forasmuche as he abholyshed our dette and sinne thowowe his death, the merce and bountuousnesse of God is so greate towardes vs, whiche belue in Christ that he wyl not onelye forgyue vs our synnes for Christes sake, but wyl also gyue vs the fruite of his resurrection, and in verie deathe preserue vs vnto euerlastpnge lyfe. We then that trusteth in Christ, is planted into Christ thowowe sayth so far that he is made a membre of hym. Pour bodies, sayeth Paule, be the membres of Christe, And in an other place God hath putte all thynge vnder hys feete and hath made hym an heade aboue all thynge vnto the congregation it selfe, whiche is hys bodie, the fulfillpnge of hym, whiche fulfilleth all thynge in all. Sepnge then that Christe the heade of the congregation attayned to euerlastpnge lyfe, and glorie thowowe hys resurrection from deathe, it is not possible that one of hys membres planted in him thowowe sayeth shoulde not attayne to the same.

For

Eph. i.

**Of buryenge. fol. Cxxviii.**

For though it be dead, buried, rottē, wasted, & corrupted, yet it muste needs come to passe that it shall be rased vp agayne in due tyme into lichte, and lyfe, and so enioye eternall bliss. And wpth Christe. For thys cause christian men departed are not called deade, but are sayed to be a sleepe, euerye where in the scriptures.

S. Paule confirmeth thys our sayth wth 1. Thes. iiii. he sayeth that as Iesus died, and rose agayne: so God shall burye them agayne wpth him, which are fallē a sleepe throuwe Iesus.

He sayeth thus also. Dure conuersation phil. ii. is in heauen from whence we loke for a saviour Iesus the Lorde, whych shall transfigure oure base bodie that he may make it like vnto hys glorious bodie, etc. Whych thing that it maye be more euident, the Apostle teacheth us, not onely that the deliuerance of the saythfull from death, & rasing vp agayne vnto euerlastinge rest, shal be most certaine: but also he addeth with expresse wordes, with 1. Thes. iiii. howe greate glorie and maiestie these things shalke done. For thus he speaketh. Thys we saye to you in the worde of the Lorde, that no man shoulde thynke that these be dremes, or imaginations of mennes braynes but that it is the Lordes worde, and therfore heauen and earth muste needs passe, awaye rather then one iote therof shoulde faile, and thys is that true



### Of buryng.

trve & everlaſting & unchaungeable worde of  
the Lord, that we which ſhal live & remain  
to the Lordes cōming, ſhal not prevente them  
whych ſleepe. For the Lord him ſelfe ſhall  
deſcend from heave with a ſhout & voice of the  
Archangell, and troumpte of God, that is to  
ſaye, wpth ſo greare glorie, and maiestie, as  
was never ſcene in the earth before, and the  
deade ſhall riſe up agayne wpth Chriſte,  
and then we which ſhal be alive, whiche ſhal  
remain, ſhal be caught up wpth them in the  
cloudes, into the ayre, to mete the Lord, and  
ſo we ſhal be ever with the Lord.

Seinge then that tyme our brother, whom  
we have nowe broughte to hys grave, was  
baptiſed in the name of Chriſte, and embraced  
hys Goſpel, and confirmed, and declared  
the ſame hys faith wpth communicatynge at  
the Lordes ſupper, and finally departed in  
the confeſſion of Chriſte: we have good hope  
that God hath forgiven him hys ſynnes for  
Chriſtes ſake, hath received him into favour  
and ſo joyned him to the death, and resurrec-  
tion of his welbeloved ſonne, that at the ſound  
of the troumpte of the Archangell, in a mo-  
mente, in the twinklynge of an eye, he ſhall  
come out of hys grave to mete Chriſte, and  
ſhall obteyne wpth all the ſayntes the inheri-  
taunce of the heaveſp hingedome, and enjoye  
everlaſtynge bliſfulnes.

Where

**Of buryinge. fol. CCxxxix.**

Whereto lette vs also gyue thanks to our Lorde God for hym, and lette vs besech hym earnestly that he wyl burye vs to the true knowlege of Chyrlie thowto the holy Gost, wher by we may overcome death, and be kepte in death it selfe vnto euerylastyng life thowto Chyrlie our Lorde, praye ye our father, etc.

**An other buriall sermon.**

Forasmuche as it hath pleased almighty God, that according to his merce, he would take this our brother out of this world vnto hym selfe, to whose buriall we are come together of brotherly loue, in the name of Chyrlie it shall not be vnprofitable to sette before, the Euangelical lesson, of Lazarus rayled vp by Chyrlie.

Martha sayed vnto Iesus, Lorde if thou haddeste bene here, my brother had not bene dead, etc. In thys Gospell Chyrlie promyseth to Martha that her brother shall ryle agayne and strapte wape he called hym agayne to life beinge .iiii. daies dead.

John. xi.

Wherbeit we must not thynke that Chyrlie wyl thys notable miracle woulde signifie, that enery man after .iiii. daies shall be rayled vp to thys temporall and momētaine life as Lazarus was, but with this acte he would cofirme and stablishe the trueth of his Gospell, wherby he comprehended in thys place wyl



### **I f buringe.**

with fewe wordes, and as it were in a summe  
saipnge. I am the resurrection and life, he that  
beleueth in me, though he be deade he, shall  
liue, and euerye one that liueth, and beleueth  
in me, shall not dye for euer.

And though the face of death by reason  
of synne be verie terrible, and horrible, as one  
that of her owne nature draweth wpth her  
euerlastyng damnation, yet seeing that Christ  
hath abolished synne, and escaped the domi-  
mon of death thowwe hys resurrection, he  
hath taken also from death al hys power, and  
strength, so that who so beleueth in hym, and  
is planted into hys bndye thowwe sayth, as  
a liuely mebre, he shall be preserued in death  
it selfe, and shalbe translated fro death to life.  
As Paule testifieth, Christ is risen from the  
dead, he was the first fruite of them, that had  
fallen a sleepe. For seynge that death came by  
man, the resurrection of the deade, cometh al-  
so by man. For as by Adam all men dye, so  
by Christe al men be quickened. etc.

Wherfore the death of them, which cleme  
to the bodie of Christe thowwe sayth ought  
not to be compted suche, as shoulde haue  
strength to destroye and condemne, but suche  
as before God is compted precious, and is,  
as it were intronised, & consecrated of Christe  
to be the doore, and entrie into euerlastyng life.  
Though the bodie then beynge buried in the  
earth

**1. Cor. 15.**

earth dyanthe awaye, and be consumed from the eyes of men, yet God, which is almighty preserveth the lyfe of it. As a grapne of corne cast vpon the earth spryngeth dieth, and afterward bringeth forth fruite: so God hath also ordeined, that manes bodie being now rotten, and consumed, shoulde yet be restored agayne vnto lyfe.

Thys is a diuine, and an vchangeable trueth, that the selfe same bodie shall rse agayne thorow the power of God, but neuertheles it shall not be subiecte to anye incommoditie, or miserie, wherewith it is now afflicted, yea rather it shalbe clarified wth so greate, and so excellent glorie, as manes mind can atteine with no thought. Paule then speaketh after thys sorte: It is sowne in corruption, and riseth agayne in incorruptibilitie, it is sowne in dishonour, and riseth in glorie, it is sowne in weaknes, & riseth in power, it is sowne a naturall bodie, and riseth agayne a spirituall bodie. etc. John also writeth thus,

Nowe we are the childe of God, and it hath not yet appeared, what we shall be. But we knowe that when he shall appeare, we shalbe lyke vnto hym. etc. i. John. iii.

Seprage then that so singuler and excellent glorie is layed vp for vs thorow Christ Jesus, and nothyng ought to be more certayne vnto vs, then thys redemption fro death, and  
resure



**Of buripuges**  
resurrection vnto eternal saluation, not sureli  
for any of our merites towards god, but for  
Chastes sake in whome we beleue. Vndoubt  
tedlye we oughte to endenour our selues by  
all meanes, that some frutes of thys glorio  
us resurrection maye appeare in vs thorow  
the holpe of Godde, euen in thys temporal lyfe,  
that is to say, that we ryse agayne fro synnes  
and lyue a blameles lyfe, that we doubte not  
and dyspayre wpth the vnsaythfull, but loke  
for the comynge of oure Lorde Jesus Christe  
wth a sure truste.

Thys our brother also, whō we broughte  
forth euen now to be buried, saynge that he  
punge baptised, he acknowledged, and profes  
sed the same Jesus Christ, to be the true, and  
onely anghour of hys saluatiō, we ought not  
to doubt, but that he is coupled to the death  
and resurrection of Jesus Christe, that now  
thorow Christe he hath obteyned remission  
of hys synnes, and hath receiued with Christ  
and all the sayntes the inheritaunce of euer  
lastynge lyfe and peace. Wherefore let vs all  
goue God thanks togyther, and let vs pray  
hym to maynteyne true, and certeyne know  
ledge of Christe in vs, and to make the same  
effectuouse in vs thorow hys resurrection.

Praye ye, and say the Lordes prayer.

¶ An other sermon at a buriall of  
a ponge man, or ponge woman.

Churll

**Of buryng. fol. CCLXII.**

Christian loue, & cōpassion hath broughte vs to this place to the buryall of a yonge man in Goddes name. Beinge then that we can do nothyng, that maye be either more fruiteful, or more comfortable to us, then that we exercise oure selues in Goddes worde and consider the doctrine, and actes of oure Lorde Jesu Christe diligently, lette vs sette before vs that lesson of the Gospell, whiche is written in Lukke. Chap. viii.

And it came to passe afterwarde, that Iesus went into a Citie called Nain, and many of his disciples wente wth hym, and a great multitude. And as he approached to the gate of the Citie, beholde a corpe was in cōfynge forth, etc.

☛ If it be a yonge mayden let the Gospell of Mathew be reade.

A certaine Prince came to Iesus, and worshipped hym, sayinge: my daughter dyed euen now, but come and laye thy hand vpon hir, and she shall liue etc.

This present historie of the Gospell setteth before vs a notable miracle of a maiden rapt vpon agayne by Christe. Whiche dede we muste not so take, as though Christ shold signifie, that all deade men before they be buried muste be called agayne into this life, whych is temporall, wretched, and subiecte to death, but his purpose was to stablish the



### Of buryenge.

the truth of his Gospel, and by the waie to declare also this thyng, that the fruite of his Gospel, and heavenly riches, pertaineth not only to aged men, but also to yonge personnes. And where as we see both olde men and yonge to dye, thereof we may gather that the same cometh not to passe at all adventures, and by chaunce, but by a certayne wonderfull wisedome, and purpose of God.

God also will sette before our eyes thorow suche examples, howe uncerteine the lotte of this lyfe is, and admonishe us therewith, that we passe not ouer this lyfe with negligence, and sluggishnes, but seying without Christe there is no saluation, nor blissfulnes, that we prepare oure selues to the true knowledge of Christ, and to christian obedience. Furthermore he woulde declare the greatnes of original synne, by the deathe of this yonge personne. For though after mannes iudgement there be greater hope of saluation in the deathe of a yonge man, in whom so greate outwarde synnes be not founde as in men of more age, yet in these causes we muste vse Goddes iudgemente, and not mannes. Neither oughte we in any wise to thinke, that any man shall obteyne saluation thorow his owne innocencie. But seinge that death, whiche is the reward of synne, innadethe bothe yonge and olde, it is a plaine

a playne testimanie, that they be not free frō  
synne, but are comprehended in that general  
sentence of Paule, where he saith, by one Rom. 5.  
man synne entered into the world, and death  
thorow synne, and so death wente ouer  
all men, forasmuche as we haue all sinned,

Furthermore the nature of sinne uttereth  
it selfe euen in chylde, as they growe in age  
by sundrie frutes of vices.

Wherefore God forbide, that we should  
thynke that yonge men obteyne saluation  
thorow the merit of their owne innocencie.  
Yea they oughte aswell as olde menne to  
acknowledge, that they receyue the whole  
saluation thorow the innocencie of Christe.  
Wherefore that yonge men maye be saued,  
they muste nedes enioye the innocencie of  
Christe. For as Peter saith, there is none  
other name gūē to men, wherein they must Actes. xiii.  
be saued, but in the name of Jesus Christe.

Nowe yonge folke, are so planted in Christ  
thorow Baptisme, that they are made his  
spuall members, & by that meanes haue right Gala. iii.  
to all his goodes. For Paule saith, al pou  
that be baptised haue putte on Christe. For  
as befoze God there is neither bondma nor  
free, neither male, nor female, so there is nei  
ther chylde nor olde man, but all we be one



### Of buryinge.

in Christe Iesus. Vndoubtedly Christe hath deserued thoroowe hys death forguenes of synne, and is risen a gayne frome death.

Wherefore it is a thyng ryghte certepne, that ponge folke also bepyng Baptised in Christe, haue alredepe optepned remission of synnes, and that it is not possible, that they shoulde vtterly perishe in death, but contrarie wyle they muste needes be rapped bp agayne frome death to lyfe thoroowe Christe. For so Paule sayeth, we are buried wpth hym thoroowe Baptisme vnto death. If we be grafted in hym, by the lphenes of hys death, we shall also be partakers of his resurrection.

**Eolo. vii.**

Seinge then thys ponge personne, whose corple we broughte forth euen nowe, was baptised in the name of Christe, and brought bp in Christian doctrine, and moreouer acknowledged Christe to be his onely saluation and openly declared this fapth, by communicatpge at the Lordes Supper: surely we haue a good hope, that this death, is not death in deede, but rather is a sleepe vnto hym, out of whiche sleepe he shall be rapped in convenient tyme, vnto the possessiō of the in heritaunce of the heauenly kyngedome.

Wherefore remembryng so great bountifousnes, lette vs onely ggeue thanks to the Lorde God, and praye, that he wpll teache vs

**Of buryinge, Psal. CCLiii.**

his earnestly, to consider the thynges that be  
in the Psalme writer, namely that oure daies  
be shorte, that we slide awape violently lyke  
a shoure of rapne, that we are as it were a  
dreme, that we be chaunged incontynely like  
an herbe, and, which flourisheth and is freshe  
in the morninge, and in the eveninge wythe-  
ereth, and is cutte vp. And these thynges  
we muste do for thys entente, that we maye  
come to oure selues in tyme, and be conuer-  
ted to a better lyfe, that we maye leade an  
honeste lyfe, and acceptable to God in the  
feare of the Lord, and finallp that in death it  
selfe we maye be preserved vnto everlasting  
lyfe thorow Christe our Lorde.

**Psal. lxxxi.**

**Praye ye to God, Our father, etc.**

**When the prayer is done, let the mi-  
nister sape.**

**The Lorde be with you.**

**Let vs praye.**

**Almightie God, and moste louynge fa-  
ther, encrease in vs the belefe of the resurre-  
ction, where vnto thou haste called vs tho-  
row oure Lorde Jesus Christe, that beinge  
grounded vpon this belefe, we maye com-  
forte oure selues in the death of thys oure  
brother (or sister) whose bodie we haue now  
committed to the earth, accordinge to thy or-  
dinaunce, and that we maye also comforte  
oure selues in other calamities, whiche in  
thy**



### Of burpge.

thys halpe of teares, we worthpse suffice  
for oure spynes. Further that we maie lifte  
bp oure mpdes, and thoughtes vnto the  
heauenly lpe to come, and seke the thynge  
that are aboue, where Chyste thy sonne is,  
sittpge at thy ryght hande, fynnally that di  
pge to sinne dailp, we maie serue the al the  
dayes of oure lpe in all sanctification, and  
ryghnousnes, throughe the same Chyste  
our Lorde.

### Another collecte,

We geue thanckes vnto the almpghty  
God heauēly father for that that thou haste  
boughtsafed to cal this our brother (or sister)  
to the knowledge of thi deare sonne, and his  
communion, and to prserue him in the same  
and nowe to sende for hym, and remoue him  
to thy kingdome. Graunte vs we besech the  
throughe the same thy sonne, that in thys  
place, and in al other we maie truly acknow  
lege our spynes, earnestly lament them, and  
knowe, and prayse the dailp more and more  
in the newnes of lpe, and that so beynge  
strengthened wpth good hope, we maie loke  
for that blessed hope and appearinge of the  
glorie of the greate God and oure sauoure  
Jesus Chyste, who lpethe God and raig  
neth with the, in the vnite of the holpe goste,  
throughe out all generations, Amen.

And for the consolaciou of the faithfull

**O**f holi & feastful daies. fol. CC. lxxxviii.  
In the Lord, and mouinge the zeale of godly-  
nes, it shall be cōuenient, whan the corpse is  
brought to the buryng place, to propounne,  
and declare before the people gathered ther  
together, the lesson folowinge out of Cor  
inth. But nowe Christ is risen fro the deade  
&c vnto this place, what dooe we .&c.

**C**D<sub>2</sub> From thys place,

Thys I saie brethern, that fleshe and  
bloude, vnto the ende of the Chap.

**D**<sub>2</sub> To the Philip. iii.

For our conuersacion is in heauen, vnto  
the ende of the Chap.

**D**<sub>2</sub> To the Rom. vi.

And if we be dead with Christe, we be  
leue, that we shall lyue w<sup>th</sup> hym &c. vnto  
thys place, lette not synne than reigne. &c.

**O**f holp and festiuall dayes.

**F**irst we w<sup>ll</sup> that oure men vpon some  
daies apply them selues wholy to the  
Lord, and cease from al corporal wor-  
kes, and busines, and also from al ioz-  
neyes not necessarie, and practising of mer-  
chaundes. As God comaunded in hys lawe.  
In six dayes lette them finish, and make an  
ende of al theyr worke, and lette them sanc-  
tifie the sondaye altogether vnto the Lord,  
that vpon that daie they maye be instructed  
and renued in faith and religion out of God

3i. iiii.

des

**T**ite. ii.

After what  
sorte holpe

dayes muste

be obserued &

kept.



**O**f holy and feastful dayes  
des worde. And sureli it is a great profe that  
that man careth litle for God, and his own  
saluacion, which of the whole weke, wpl not  
bestowe so muche as one daye vpon heauen  
lye matters, to make hym selfe readye vpon  
that daye, and to come together with a god-  
lye zeale, to heare gooddes worde, and to re-  
ceyue the diuine Sacramentes, and to praye  
together with the sayntes. For the spirite of  
the newe testament ought to kende in vs a  
much more seruent studie of these thinges,  
than was stirred vp in the olde people tho-  
rough the lawe.

Wherefore the preachers shal often warne  
the people howe greate a sinne it is, to spend  
those dayes in idelnes, sursettinge, drounken-  
nes riotte, in naughtye and filthye lustes,  
as we se done commonly, which be appoin-  
ted to God, and to religious, and spirituall  
exercises. For thorough this vngodlines the  
calamities that we suffer, and that hange yet  
soer ouer oure heades, are specially prouo-  
ked. The pastours than molte pulle the pro-  
ple from thys vngodlines wpth all possible  
diligence by gooddes worde.

Beside sundaies we wpll haue holy daies  
to be kept, and celebrated.

✠ Christmas.

The daie of Stephane and John.

✠ Of Circumcision

Of

**Of holp & feastful daies, fol. CCxlv.**

☞ **Of the Epiphanie.**

**Of the conuersion of Paule.**

**Of the purification of Marie.**

**Of the Annunciation.**

**The thursdape and fridape before Easter, for this entent, that vpon those daies the hystorie of the passion of Christe may be propounded, and declared to the people.**

**Easter dape wpth the two daies followinge.**

**Ascension dape.**

**Whittesondape wpth the mondape followinge.**

**The dape of the nativite of John Baptist**

☞ **Of Peter, and Paule.**

☞ **The daie of the visitatio of Marie**

☞ **Of Michael, vpo which daie a sermon shalbe made of the Angels, out of thys place. They: Angels euer se the face. &c. Itē. Angels be ministringe spirites, &c.**

**Out of these places the pastours shall warne the people of thys singuler benefite of God towarde vs in that, that he hath giuen thys Angels to be the ministers of oure welth, and they shall exhorte them, to giue God thanks continually for thys benefite and to take hede, that they griue not the Angels with they: synnes but rather studie to make the glad with al holines and godlines**

**Vpon the festes of the Apostles we wpll that**

**Math. xxiii.  
Heb. i.**

**After what  
soe the an  
gels muste  
be preached  
of.**



## Of holpe and feastfull dayes.

Upon the festes of the Apostles we wyl that the people cease from labour, til the ende of the holpe sermon, & than it shalbe lawfull for everie man to retorne to his worke. For it is euident that to cease from labour after dinner, is hurtful to a great parte of the people. For in that time cominly they offende God with carnal wantōnes, more greuous, then upon other dayes. Therefore they that will kepe these holpe dayes holpe, must se hereunto, that they also sanctifie the whole to God, and passe them ouer with godlie exercises of religion, and not bestowe them upon those thynges, whereby the wrath of God, is cheifely prouoked. Upon those holpe dayes, on which we celebrare, and extol such benefites of God, as he peculiarly mentioned in the histories of the holie scripture, the same histories shalbe propounded, and declared to the people.

What thyng red to the people.

And whereas we have no certayne knowledge of the Apostles doynges, besyde those thynges that we reade in the Gospels, the Actes of the Apostles, and in their Epistles taught concerning the Apostles, upon the holpe dayes of those Apostles, of whome the holpe scripture maketh no peculiar mention, the pastoures muste warne the people, and instructe the of the office of the Apostles, and of the ministerie of the gospel generally, out of these lessons of the Gospel.

Jesus

**Of holp & feastfull daies.** fol. CCxlii.  
Jesus sente hys twelue disciples &c. Item, I  
am a true vyne, and pou be braunches. etc. **John. x.**

**Or** out of some other lyke lesson. For hid  
den wyttynge called, Apocrypha or suche  
hystories, as mē doubt of the certaintie there  
of, oughte not to be red in churches, wiche  
thing was also decreed in the holp counsels.

Forther vpon those daies, on whiche the  
memories of the mox notable sapntes haue  
ben customeably celebrated heretofore, whe-  
ther men cease from bodilpe laboure vpon  
those daies, or not, lette the pastours make  
holpe sermons, and therein, if there be anpe  
hystorie of those saintes worthep belefe, lette  
them bringe furth out of the same pure ex-  
amples of fapthe and true frutes of fapthe,  
and lette the preach and exalte the same that  
they may be folowed.

After what  
sorte sermons  
of saintes  
must be had

So pet that some lesson of the holp scrip-  
ture be red afore hande at the beginnyng,  
that the sermon maye be deriued out of that  
lesson cheifely, as we reade that the holpe fa-  
thers dōd also. And if anpe superstitious  
tales, monstrous, & false miracles of sapn-  
tes haue ben accustomed to be sette fourthe  
heretofore vpon those daies, the pastours  
shal studie to bring furth, and confute those  
lyes, as in lyke maner al false worshippynge  
of sapntes. And lette them alwayes declare  
in the sermons wpyth all fapthfullnesse and

How the peo-  
ple must be  
corrected in the  
praise & memo-  
rie of saintes



**Of holp & feſtful daies.**  
Diligēce how ſondrie, and horrible impieties  
and abominacions, haue ſlowen ouer the  
people thorough ſuche monſterous prailes  
and falſe worſhippinges of ſapntes, where  
wth as the glorie of God, ſo the honour  
of ſapntes alſo hath bene horribly defaced,  
and obſcured,

After what  
ſorte the me-  
morie of ſain-  
tes muſt be  
godly cetebrat-  
ed.

Wherefore as often as anye holp daie, or  
memorie of Sapntes ſhall happen, the mini-  
ſters of the congregacions ſhall warne the  
people, howe the memorie of ſapntes map  
be godly celebrazed, namelp thus, firſt that  
we knowe theſe ſapth, and the frutes of the  
ſame, that we haue in reuerence the gſtes,  
and merueilous worckes of God, that we  
praile, and magnifie God for them, further  
that thereby we confirme in our ſelues ſapth  
and hope towardes God, and praie God  
with more confidence, to gſue vs lyke ſapth  
and to confirme the ſame, for aſmuch as he  
hath promiſed that he wyl be oure God no-  
leſſe, than he is the God of the Sapntes de-  
parted. Thirdly that we be enflamed by the  
examples of the Sapntes to folowe them  
godly, that we alſo map raple vp the gilt of  
God that is giue vs, and religiouſly folowe  
the ſtepes of Sapntes euery man accordyng  
to his vocacion. Finally for aſmuch as al-  
moſt in al the other holpe daies, yea even in  
thoſe whiche were appoynted for the remem-  
brance

**Of fastinge daies.** fol. CC. xlviii  
 braunce of Christe the sauour, manifolde supersticion is crepte in, and manie vngolie fables, and verp heathenlike obseruacions haue borne a swinge, lette the pastours enquire diligentlly what parte of these topes, and superstitious remaineth yet in any people, and let the confute the same earnestly by the scriptures, and cal men backe agayne from those erroures to worshyppe God in spirite and truerh, and that purely simply accordynge to his word. For he hath redemed vs with the precious bloude of his sonne Christe the vnspotted lambe fro these vaine rites, deliuered from the fathers. i. Peter. i.

**Of fastinge daies, and of lent,**  
**T**he pastours, and teachers of congregacions shall diligentlly teache the people what true fastepnge is out of those thynge, that we haue touched before concerninge Chustian faste. For there by anye man maye easely se, that a true faste, and suche as we begynne out of true fapth, must be taken vpon vs willinglly with true repentaunce, and wpth a godly zeale to make our supplications to God, not for anye other cause, not for the custome of men, and other such thinges. For shal teach that it is not onlly of none use before God, but is also abomination vnto him. For it is euident that, that wil to faste, that repentaunce

The true fast must be franchely & frely taken and not by the necessitie of a lawe.



**Gala. iii.**

### **Of fastpunge daies.**

and desyre to praye humbly to God, can be stiered by by no commaundement outward by bled. For we haue not receiued the spirite of Christ by the lawe, but thorough the hearinge of the Gospell. Wherefore neither the Lorde hym selfe, Christe nor the Apostles or the saintes after them, prescribed anye certayne daie for fastpunge by a lawe, but only exhorted the congregatioun, and euery Christian man to fast godlye, theiꝝ consciences in the meane whyle beinge bounde wth no lawe. So in the olde testamente fastpunge was commaunded by the lawe, onelye by on one daie in the yere. Wherefore it can not become vs, the ministres of the new testament, not of the letter, but of the spirite, to make lawes of fastpunge, and there wth to snare the consciences of Christian people.

After what sort the pastours oughte to exhort & allure the people to fasting

Therefore we thinke it shalbe sufficient, that the pastours exhort the people diligently to godly fastes, and vpon the fastpung daies to allure them with those exercises of religion, whiche the fathers also bled. Whereof we haue entreated before in theiꝝ place.

How lent must be obserued & kepte.

Wherefore we wil haue lente to be kepte after this sorte. Firste, that the preachers admonishe the congregation diligentely as at al other seasons, so at this tyme also, of their weaknes, and of theiꝝ spues, and exhort them to true, and liuely repentance, Secod

**Of fastpnge daies.** fol. **C** Christ  
is that they declare that the more religious  
sorte of Christen men, and the feruenter in  
the zeale of Christe haue euer obserued to  
giue them selues somewhat more at certayne  
tymes to the workes of repentaunce, as fast  
ing, earnest supplications, and liberal almes,  
bp that meanes renuinge in them selues the  
studie of godlines, and stirring bp them sel  
ues fro their natural faintnes, and sluggish  
nes in goinge forward in the, waye of the  
Lorde. For our nature is so defiled wpth vn  
godlines, and peruerse lustes of thinges par  
tainyng to this lyfe, that al care of god, wax  
eth feble, and colde in vs, if we do not often  
raile it bp, and hendle it with singuler medi  
tation of goddes worde, and feruent praye  
ers to God.

Further more lette them declare that the  
obseruation of lente was instituted of the  
olde fathers for thys purpose, that if anie in  
the rest of the pere had fallen in to some gre  
uous sinnes, or liued carelesly, being touched  
with no iuste repentaunce of thep: sinnes, or  
other wyle had behaued them selues negli  
gent in religion, both which euils are worst  
to invade very many, such persons shoulde  
be stirred bp, and hendled at thys tyme to ex  
nest repentaunce of thep: sinnes, and liue sp  
ereticles of godlpnes, bp sondry and graue  
sermons, bi religious supplications of the whol  
congregation



## And of lent

congregacions, and also bp'the examples of them that were more feruente in the zeale of godlines, that they also myght applie themselves to religious fastes, and prayes.

Therefore that oure men maye be so deliuered from that supersticion, and hypocrisie, where wyth they prouoked the wrath of God more greuously vpon them than neuer the les they maye wante nothyng, wherebp they maye be allured, & sette forwarde boeth to spuele, and effectuell repentance of synnes, and to a constante carefulnes, to go forwarde in the Lordes waye, bp whiche thinge the wrath of God is pacified, and hys benifites be more plentiously obtayned, we wyl that euerie daye in the lente if it maye be obtayned that the people wpll come together) holpe assemblies bee made, and that lessons be religiously red, and declared out of the scriptures, which do more vehemently prouoke to repentance of synners, and to a diligent studie to goe forwarde in the waye of Christe. Whereout the pastoures shall make earnest an feruent exhortacions, and adde therunto some what long prayes, and they shall kepe these assemblies some what later and farther furth in the daye chiefly three dayes in the weeke namely vpon the seconde the fourthy, and the sixte daye, that they in whome a wpll to faste godly is stirred vp. maye haue more

That they  
ought to be a  
sermon euerie  
daye in the  
lent

Of fastpng daues Jo. C. lxi

Occasion, and oportunitie therunto.

For we can not well hope that the old maner of fastpge maie be called agayne chieflie among vs Germanes, which was to differ meate vnto the eueninge, and to bestowe the whole daie in holie doctrine and prayers.

Wherefore we shalbe contente, if we maie obtayne, that after lessons, sermons, and prayers, whych shalbe ended at noone tyme, than, as the custome nowe is, euery manne take meate accordyng to the necessitie of nature, and as euery manne is stirred vp to faste, so that we cal it not eueninge, when it is not yet noone, as we do nowe adapes, to soleishpe, I had almoste sayed peruerspe.

But where as we chieflie require lenten exercises the daues onelpe in the weake, no man shal thinke that we do remisse, & negligently herin, whych will Godly condone to howe fewe the true religion of fastpge is knowne nowe adapes, where as in Christian congregations all thynges muste be instituted, and done in spirite and trueth, and by all meanes we muste sle all hypocrisie, whych is abominable to God. Thus we reade that in the tyme of the holpe fathers, Ambrose & Augustine, eue at Rome, & in manie other places vpon the fyfte, and seurnth day of the weeke fastpge was remitted in the lente. vpon the dayes of the foure tymes commonlye called

That it were verie harde to cal agayne the olde maner of fastpge.

For what cause the more streiter waie of fastinge, is not profitable in these daies.



## And of lent.

quatuor temporum embrace dapes, let ho-  
lye lessons, sermons, and prayers, earnest, and  
somewhat longe be used, and later in the day  
as we ordeyned in lente, and let the people be  
sterred vp diligently to true repentaunce, and  
the worke of the same fasting, praier, & almes

### Of the difference of meates

The differēce  
of meates,  
without the  
fruite of  
Godlines

**N**O true churliā doubteth not therof,  
all the fathers haue witnessed, and  
taught it woth manie wordes, that  
the onely difference of meates, with-  
out the abstinence of thynges delitynge / bys  
fleshe, whiche maye more prepare, and sanc-  
tifie oure bodie to the spirite of Christ in vs  
for the performaunce of al workes of Godli-  
nes, is a verpe vayne thynges, and unplea-  
saunt to God, and he hym selfe hath witness-  
ed Elape lvi. yea that it is an abomynable  
thyng, if anye truste of merce be putte in it  
before hym, whiche thyng he hym selfe hath  
also witnesssed. Elap, i. cha. howbeit, amonge  
Christen men there hath bene nome a greate  
whyle not a fewe, whiche haue thought that  
it is a true faste, if vpon certayne dayes they  
absteine onelye from the fleshe of foules and  
four footed beastes, though in the meane  
season they deliciously feede them selues with  
the fleshe of fishes and other meates muche  
costelier, and delicater, then the commune use  
of fleshe is. The olde fathers in manie con-  
gre

Of the differēce of meates . fol. CCL

gurgations, were wonte to faste vpon the fourth, and fyfte daie of the weake, to which dayes some afterwarde added the saturday also, hereaf came the custome to absteyn from fleshe, and egges vpon those dayes. For the olde fathers vpon fastpuge dayes absteyned from those meates, howbeit they absteyned not ouerlye frome those, but also frome fishes & al delicate meates, & from wine to.

Whense the custome of absteyninge fro fleshe on wensdaies & fridaies had beginninge

But for asmuche as it hath bene begonne. That it is le- a good whyle luthens, that grauntes be made ful for them to all sortes of men, and not to princes onely that purchase to eate all maner of meate boeth in lente, and licence, to eate vpon other fastpuge dayes and oure bishop- al maner of lye office requireth that we ordeyne all thyng- fleshe, ges amonge our men accordyng to the word of God, and to the edification of sapeth, considerpuge these thynges, we see not what we maye enioyne to oure men concernyng the onely difference of meates, we commaunde our pastours and preachers thys one thyng that they teache the people what is the true and Christian abstynence, and moderation of meate and drynke, and other thynges whiche God hath gyuen for the nede of the bodie, & that they exhorte them to the same moste diligentelye, & saye to that abstynence, whereby the fleshe is more subdued, and made more obedient to the spyrte, & that the people maye scale some sforce, whyle we gyue them that



## Of difference of meates

The people  
must be exhort-  
ed vnto chri-  
stian abstin-  
ence.

that we wpthdrawe from our selues. They  
shall also warne thys diligentpe, that all ab-  
stinence of thynges, whpche the Lord hath cre-  
ated, and gauen to vs for oure vse, if we take  
it not vpon vs for thys intentte, that thow we  
the same religion towards God, and libera-  
litie towards oure neyghboure maye be en-  
creased, is verie heathenish and Monkish su-  
perstition, whpche God abhorreth, though it  
be rigorous, and cause a sharpe chastisement  
of the bodpe. Howe will God take suche an  
vnhameface saynyng of abstinence, yea ra-  
ther not a saynyng but a verpe wpyched moc-  
king of the diuine maiestie, while vpon those  
daies, in which abstinence fro flesh is bnailed,  
menne fede to the full, and delite them selues  
wpyth fishe, and other meates muche more  
costlye, and delicate then the common meates  
of fleshe be. But for our part we earnestly de-  
spise, and exhorde all oure men, and euerye one  
of the pastours, that they labour to warne,  
and exhorde them of whom they haue charge  
to turne them selues from the excesse, in tem-  
peraunce and wastfulnes, whiche they nowe  
vse to true sparinge, and moderation of mea-  
tes, and drynkes, and other thynges, whpche  
thys bodie needeth remembryng this sayng  
of the Lorde. Take hede to pour selues lest  
at anye tyme your hertes be laden wpyth sur-  
fetyng, and dronkennes, and gates of thys  
world

Of difference of meales fol. CCC. ii.

worlde. Item Petre, Be sobre, and watche, for  
your aduersarie the deuill, walketh about like 1. Petre. 5.  
a rorpinge lion, seeking whom he may deuoure. Luk. xxi.

Of certeyne other rites and ceremonies of the church.

**T**hat holye dayes maye be consecrated, and sanctified truely, and whole to God, we wpll that nothing be omitted, that pertayneth to the stirrupge vp, and pricking forth of the people to thys sanctification of Christe.

Wherefore in townes, and greate villages, where scholes, or more ministers of the congregation shall be, we wpll that an assemble of the people be appoynted there in the morninge early as it shal be mooste com:nobious for the people, for the behoufe of seruantes, and workemen, whiche can not alwayes be presente at the appoynted tyme of Goddes seruice, and betwene thys assemble, and the appoynted tyme of commune seruice, there shall be at the lesse the space of an houre, that they whiche wpl be presente at the commune seruice maye haue leasure to prepare theym selues thereunto. Let thys assēble be begonne wpth a douch Psalm, and let it also departe wpth a douch Psalm. Finallpe let there be made such a sermō as shall declare the Catechisme, with a shorte expolitio of the Gospel,

And if ther be in any congregation suche



**Of certayne other rites**

a number of clarkes, as boeth wpll and can  
spnge the morninge prapers, let them endea-  
uour them selues, to spnge songes out of the  
scripture onelpe, and that wpth true sapeth  
and pure myndes, that they maye heare bp,  
and confirme theyr sapeth in Churche. And if  
it chaunce that some of the people come thp-  
ther, lette some lesson be reade vnto them, and  
let them also be diligentlpe moued to comune  
praper. Where scho'ers be, lette them come in  
to the churche a litle before the commune ser-  
uice, and spnge in laten these two Psalms.

**Te deum laudamus, Benedictus dominus  
deus .etce.** wpth some pure antiphonie agre-  
pnge with the scriptures, and a Responsozie, &  
thus they mai be exercised in p scriptures, for  
p knowlence wherof they go to schole chiefli.

At the euenpge prapers, before the com-  
mpng together of the people the same vsage  
shall be obserued, and in the steade of **Te de-  
um laudamus**, and **Benedictus**, they maye  
spnge some pure Hymne, and **Magnificat**.

When the people be come together, let them  
spnge a Psalm or two in douche, and then  
**Magnificat**, and afterward let the Catechis-  
me be handeled, and lette some lesson be taken  
out of the scripture and reade to the people,  
wherunto ther shall be added a comunon prap-  
er or collecte. And so lette the people departe  
wpth thankesgivinge and blessinge.

wpth

**Of ecclesiastical rites. Jo. C. Clit.**

If there be a custome receyued in anye place to sponge prayles a litle before nyghte, the same maye be obserued, so per that in the steede of *Salve regina*, and suche lyke, some hymne in donch wpth a common prayer be souge to *Christe the Lorde*.

**Of ecclesiasticall rites upon workyng daies.**

**I**n cities and other places where a meete-lye greate multitude of people, and ministers be, let there be appoynted at the leste two assembles euerye day in the morning and in the evenyng, and that at hours molte commodious for the people.

In euerye assemble let a lesson be reade, and a brieve exposition of the same wpth Donche psalmes at the begynnyng, and the endyng, and laste of al with commune prayers. In be-rie populous cities, if the people, and ministers wpll permitte it, there shall be two assembles before none one berpe earlye in the morning for workmen, and hired seruauntes the other after the rpsyng of the sunne for straungers and citizins also, of whom ther is a greate multitude euerye where, whpch shal haue leasure inoughe to appeare before God euerye day, that they maye heare hys worde and make theyr prayers.

To whpche thyng the preachers shall earnestlye and diligentlye moue the people,



### Of ecclesiasticall rites.

for we haue verie greate neede of continuall doctrine exhortation, and prayer vnto God.

It is couenient for them then, to whom God hath gauen a sufficiente livinge, so that they maie omitte thei<sup>r</sup> handie worke so longe, to occupie them selues the more in spiritual workes to prayes God, and to make supplications vnto hym for thei<sup>r</sup> neyghbours, chieflie to seinge that if anpe time be bestowed vpon suche spirituall and Godly exercised, they do not ouelpe leese nothyng of these temporall thynges, but thei<sup>r</sup> rather gaine, muche temporall, and spirituall riches.

And that the people maie come w<sup>th</sup> greatet companie to suche assemblies, vpon the workinge daies the whole seruice, which consisteth in synginge, readeinge, preachinge and prayers, shall endure but an houre. And the morninge Assemble of workemen shall be dimitted somewhat soner.

But as for the holpe supper of the Lorde, wherch the Lorde instituted not to be set forth for a daye sight, but to be receyued for a comyn remembraunce of hys death, and resurrection, and a true communion of hys bodie, and bloude throuwe the Sacramente, we see no cause why it shoulde be obserued vpon the workinge daies, when ther is not a full, and iuste assemble of the people. For to handle this ryght holpe ceremonie, or to allure men

**Of ecclesiasticall rites. fol. CCXII.**

to handle it otherwise, than it was instituted  
and commaunded of God, maketh vs gyle  
of the Lordes bodie and bloude, the con-  
tinuall, & daily abuses of whiche Sacramēt,  
howe greate calamities they haue brought in  
to the worlde, we feele (alas) dayly to much.  
And if a spuely and effectuous reembraunce  
of Chryste, and Gods benefites cā not be ob-  
tained and kepte wpth holp lessons, psalmes  
& pzaers, what other thynge shal we bring  
to passe with the often celebration of the Lo-  
rdes supper, then to heape vp offences & gylte  
against the Lordes bodie and bloud.

For how cā they rightly vse the Sacramētes  
whiche can not encrease, and confirme the  
fayth, out of the pure doctrine of Churst, and  
cōtinual pzaer, The olde & seruent fathers  
in the true zeale of Godlines, thoughte that  
the matter was in ryghte good case wpth the  
it wpth seruelp attention, and earnestte repen-  
taunce of misdeades, they myghte celebrate  
the Lordes supper wpth the people in whō  
the fayth of Churst as yet was more spuely,  
at the lest vpon the sundaies. The Pastours  
that dwell in villages, shall ordeyne two as-  
sembles of the people euery weake, and three  
in the wynter, in whiche some lesson shall be  
had with continue pzaer.

**Of pecutiar daies of supplications  
commonly called processions.**

**Dynes**



**Daves appoynted.**

**D**ayes of suche supplications shall be appoynted at certayne tymes, namelye when some notable necessitie, or occasion shall chaunce, wherby we maye prouoke vs to call for the heale of God, more vehementlye, as when we be afflicted of God wth intemperatnesse, or corruptions of the apec, wth wante of bptayle, seditions, warres, or wth some other visitation, or at the lesse when we be pressed by reason of the greuous wyched actes of the whole people or of the ministers, which haue the rule of the

When these thynges happen, let vs vnderstande that we are chastised of God.

Wherefore let vs turne to hym wth al our herte, and wth mooste earnestte attention of minde, in fastynge, in wepinge, and lamentations, as he him selfe warneth vs to do by his prophetes. We reade more ouer that the prophete Samuel, Kinge Josaphat, Esdras, Jeremie, and the Daniites wth other instituted, and called together assemblies for suche supplications. Wee knowe also that suche prayers were made by the whole congregation of Hierusalem, when Petre was taken, whereby they obteyned also deliuerance of the same person.

There shall be then an ordinarie daye of supplication appoynted euerye moneth, and that vpon wednesdape, or fridape, as it shall be

**To commune prayer. fol. CCliiii.**

be moste commodiouse for the people.

And the whole people shall come together in this conuocation, none otherwile then they do vpon holpe daies. Then some lessons convenient for the place and tyme shal be recited wherby the people, maye be steered vp to acknowledgeynge of synne, and amendemente of the same, wherewith we prouoke the anger of God agaynst vs, and deserue all manner of calamities. Furthermore they shal also be moued to prayer for remission of synnes, for Goddes mercie and helpe, and also they shalbe steared to liberal almes.

Wherunto there shall succede a litanie in bouch, after the fourme, that foloweth.

And whē the people haue also sayed the p̄uate prayers at length the pastoure shall end commune praers, with some one of these collectes, that follo we the litanie here,

Besides these commune praers in Cities and where a greate companie of people is, a litanie shall be songe woth the p̄m that come togpyther in the spirite, and commune prayers shall be made vpon an appoynted daie euerie weke.

But in those supplications, whiche are appoynted for some notable necessitie, and affliction sente of God, an holy daie, & fastinge shall be proclaymed to the whole people, at lest vnto the ende of commune prayers.

And



Dapes appointed

That thou wilt vouchsafe to lifte the by the  
be falle, and to strengthen the that stand.  
We beseeche the to heare vs.

That thou wylte vouchsafe to conforte and  
healpe the weaklinges, & such as be tempted.  
We beseeche the to heare vs.

That thou wylte vouchsafe to gyue peace,  
röcorde to al kpnges, and princes. We be.

That thou wylt vouchsafe to giue our Em-  
perour perpetuall victorpe agaynst the ene-  
mies of God. We beseeche, etc.

That thou wylte vouchsafe to gupde and de-  
fend our prince with his officers. We be.

That thou wilt vouchsafe to blesse, & preserue  
our officers, and comunaltie. We be, etc.

That thou wylte vouchsafe to regarde, and  
saue the afflicted, and such as be in daunger.  
We beseeche to heare vs.

That thou wylt vouchsafe to gyue luckie de-  
liueraunce, & encrease to women wpth chylde  
and nurles. We beseeche, etc.

That thou wylte vouchsafe to cherisly & kepe  
Infantes, and sicke folke. We beseeche.

That thou wylte vouchsafe to deliuer pil-  
gers. We beseeche the to heare vs.

That thou wylte vouchsafe to defend Or-  
phanes and wyddowes, & to prouide for them.  
We beseeche the to heare vs.

That thou wylte vouchsafe to haue mercy  
on al men. We beseeche to heare vs.

To commune prayer. fol. CCCi.

That thou wouldest vouchsafe to pardon, and to  
mercy our enemies, persecutors and slanderers.  
We beseeche thee to heare vs.

That thou wouldest vouchsafe to giue and pre  
serue the fruites of the earth. We be.

That thou wouldest vouchsafe to heare vs. We.  
The lambe of God whiche takest away the  
sunnys of the worlde. Haue mercie on vs.

The lambe of God whiche takest away the  
sunnys of the worlde. Haue mercie on vs.

The lambe of God whiche takest away the  
sunnys of the worlde, Giue vs peace,

Christe heare vs.

Lord haue mercie on vs.

Christe haue mercie on vs.

Lord haue mercie on vs. Amen.

A prayer or collecte after litanie.

The minister.

Lord deale not with vs after oure sinnes.

The Quire.

Neither render vnto vs accordyng to our  
iniquities.

The minister.

O God the mercifull father, whiche des  
pise not the crying of the contrite, nor con  
temne the affection of them that moorne, be  
present at our prayers, whiche we poure forth  
before thee in the afflictions, whiche continually  
cōspire vpon vs, and heare the same mercifully  
that the thynge, that the gyfes of Satan, and



**Pages appoynted.**

men entende, may be broughte to naught, and  
dispersed by the deuise of thy goodnes, thou  
beinge hurte w<sup>th</sup> no persecutions, we maye  
euer giue the thanks in thy holpe congrega-  
tion, I praise thee Iesus Christe our Lorde, Amen.

**An other collecte.**

**The minister.**

**Call vpon me in the day of tribulation.**

**The Quire.**

**And I will deliuer the, and thou shalt  
glorifie me.**

**The minister.**

**Spare Lorde, spare oure synnes. And  
though continuall payne be due vnto vs,  
whiche synne w<sup>thout</sup> ceasinge, yet graunte  
we beseeche the, that the t<sup>h</sup>inge, that we do  
serue vnto perpetual destruction, maye passe  
from vs vnto the furtheraunce of better, I  
praise thee our Lorde, etc.**

**An other collecte**

**The minister.**

**Healpe vs O God our health.**

**The Quire.**

**And for the glorie of thy name deliuer vs  
and be mercifull to oure synnes for thy  
names sake.**

**The minister.**

**Almyghtye euerslastyng God, by whose  
spirite the whole bodie of the congregacion  
is sanctified, and gouerned, heare vs praye**

To commune prayers, fol. C. lxxii.  
ing for al ordres, and degrees, that bi the gift  
of thy grace al the same may serue the earth  
fully our Lorde, etc.

An other Collecte.

The minister.

Shewe vs Lorde thy mercie.

The Quier.

And geue vs thy saluation.

The minister.

God from whom all holpe desiers, good  
purposes, and rpyghtuous worches procede,  
geue thy seruantes that peace, wherthe the  
worlde can not geue, that our hertes beinge  
wholy cōsecrated, to thy cōmaundementes,  
and the feare of our enemies being remoued  
our tyme thurōwe thy protection mape be  
wthout stormes and quiet, thurōwe oure  
Lorde, etc.

An other Collecte.

The minister.

Entre not Lorde into iudgemente wth  
thy seruant.

The Quier.

For no liuing creature shalbe iustified in  
thy syght.

The minister.

Almighty God, which knowest that we  
beinge in the midst of so great periles, can  
not stande, by reason of mannes weakenes,  
graunt vs saluation of bodie, and soule, that

Amen. by



**Of commune almes.** **CClx.**  
bp thy heaſpe, we map ouercome thoſe thinges,  
whiche afflicte vs for oure ſpynnes, thow  
rowe our Lorde, etc.

**Of commune almes**

That it is the  
office of the  
congregation  
to prouide ne-  
cessaries for  
the poore and  
not to ſuffer  
any to bee  
idell amonge  
them.  
Act. vi.

**I**t is the propre, and neceſſarpe office of  
euerie cōgregation rightlſe ordred, and in-  
ſtituted, to prouide that none amonge the  
want neceſſarie thynges to lyue well and  
godly, but that euerie mā, whom God hath  
broughte, and enſopned to the cōgregation,  
bee miniſtred vnto, as muche as ſhall ſuffice  
hym to lyue godlye, and moreover that they  
procure that no mā liue idell, and be burthe-  
nous to other, to which miniſterie the primi-  
tiue church appoynted Stephane with his  
companions. Wherefore we wll alſo pro-  
cure that in euerie congregation ſome men  
of notable godlynes, wyle dome and ſapthe-  
fulnes, beinge approued by the teſtimonies  
of euerie cōgregation, ſhalbe appoynted by the  
viſiters, as many as ſhal ſeme to ſuffice, for  
that purpoſe in euerie place. Theſe men ſhall  
note the names of all needie folke, and ſhall  
diligētly obſerue, in what neede euerie man  
is, and howe he liueth, and they ſhal alſo ex-  
hort euerie man to worke, accordyng to his  
ſtrength, and ſhal withhold almes fro them  
that cā worke, and wyl not, accordyng to the  
ſayng of Paule, he that worketh not, let hym  
not

**Of comynne almes. fol. CCliiii.**

not eate. It shall pertain to these prouostes of the holf almes, to lay vp in the ecclesiastical treasure al maner almes, & oblaciōs, that godly men shal offre to the Lorde in the cōgregation, or giue priuatelp, and therout they shal distribut to pore folke accordyng to euery mānes necessitie, and shal giue an accōpte of al that they receiue, and lay forth to thē, whom we wyl appoynt therunto.

And that mē map offre their giftes to the Lorde more liberally, we wyl that there be a peculiar place, and chest ordeyned in euery tēple for this purpose, not farre frō the altar that it mape be in the sighte of al the people.

And the preachers shal diligentlpe exhorte the people, that they appeare not empty before the Lorde, chiefely vpon sūdaies, and as ofte, as greate cōpanie is gathered together, when baptisme is ministred, the Lordes supper, cōfirmation, the blessing of mariage, and when men resorte together to a burial, Itē as often as mē priuatly either desire the helpe of God in some greate necessitie, or giue thākes, to God for singuler benefites, as whē the Lord hath ceased, or remoued diseases or other daungers, or hath otherwyle dealt bountiuously wth vs.

Furthermore we wyl that the foure offering daies in a yere be kept, that they whiche communicate at the Lordes table, map offre

At what tyme chiefely the gifts must be offered.



### Of comune almes.

Some giste foure tymes in the pere, whiche thing they ought to do nowe the more gladly for that, that they knowe, that they trulie offer to Christ him selfe in hys members, according to his worde, wherfore they shal heare in time to come that blessed voice. Come the blessed of my father, & possesse a kyngdome prepared for you fro the begynnyng of the worlde, for I hungered, and you gaue me to eat. etc. We wyl also provide by the helpe of God, that no parte of these oblations of the faythfull, be gauen to anye bodie, but suche as neede in dede, and chiefly to Citizens, and inhabitantes of euery place, and amonge those to them principally, that be in greatest neede, as to widowes, Orphanes sicke folke, & suche as be otherwise oppressed with neede & miserie. Finally as much as may be spared, shal also be ginen to straungers.

And forasmuche as this maner of gatheringe and distributing the offerpuges, and almes of the faythfull was taught of God him selfe both in the newe testament, and in the olde, the faythfull wyl gladly apply the selues therunto, and wil much rather conferre these their almes into the comune treasure of the congregatiō, then distribute the same to poore folke after their owne myndes. For when most approued men shal be made ouerscers of this matter by the hole congregatiō after

**Of commo almes. fol. CCLix.**

after the institution of the holie goste, what man is there that wpll stande so much in his owne concepte, that he wpll not beleue, that suche men, shall both se better than he hym selfe canne, in whome Christ the Lorde is to be cherished, and wpth a more sincere iudgement distribute, to the members of Christe. For God is not absente with his blessings from his owne institucions.

As for commen almes remainynge, and other revenues giuen to the Lorde for the ble of the pooze, Item the gooddes that fraternities haue for the same liberalite, we wpl procure that they shalbe broughte together by the visitours into the commune treasure of euerpe cōgregacion, that al pooze folke map be more lyberallpe succoured. It is a verpe harde thynge, and ful of buspues to minister thynge necessarye for lyfe, to all persones that nede, neuertheles by the helpe of Christ the Lorde, wee wpl so order thys prouision for the poze, and cause it so to be administred th at we doubt not it shal shortlye come to passe, that al maner of necessarye thinges shal be liberaly mplystred to al such as nede vnfainedly, and that wilful beggeri shalbe taken awaye, and euerpe man putte to such labour as shalbe profitable, and commodious for him, so that he shal burthen no man without cause. Ift here remaine in anye place hos



### **Of erectynge of scholes.**

pitalles for poore people, for orphans, for olde men and women, for sicke, and leprosie persons, we shal procure, that the same shall be diligently looked, upon and reformed, that medie, and miserable folke, for, whome those promissions were made, maye haue consolacion, and comfort frome thens as largelpe, and comodiously as maye be. And the cheife deacons of congregacions, and wardens of the holie treasure shal haue charge of them, so that by them, whiche heretofore haue had the procuracion of such hospitales, all thynges shalbe so administred, as they were first instituted, that all the necessites of the faythful maye be most commodiously holpen, and succoured, accordynge to the Lordes commaundement, and that al fautes, and incommodities whiche are wounte to crepe into these holy institutiōs may be resisted in tyme and that effectuously.

**Of erectynge of Scholes for Childzen.**  
**C**od hath comprehended in the writings of the prophetes, and the Apostles, hys doctrine of saluation wherebp he bringeth men to euerglastynge life, and sheweth vs a waye to calle vpon him, and to praye to hym forthynge that be very necessarie to passe furth this present life handsomly, and honestly. He hath commaunded that me be taught this doctrine  
mple

**Of erectynge of scholes. fol. CCC.**

most diligently and, that it be lerned, and kept perpetual. And this is a singuler benefite of God, that he preserveth his worde beinge sette furth in certayne booke, from the beginninge, vnto the ende of the worlde, wherein we haue a sure knowledge, and doctrine of him, to loue godly, and blisfully, and by the same we maye lerne the beginninge the growynge furth, and the spreadynge abroad of his doctrine, in to the hole worlde. The benefite I saye of God is right excellent, and verie inestimable wherefore that studie, and care, wherewith me labour, that this booke of hispe, and euerlastynge saluation maye be kepte sincere, and faithfully taught and declared to men, that they maye learne thereby the true knowledge of God, is vndoubtedly an office of godlines, & a seruice of god most acceptable. For which cause God instituted the kingdome of Iuda, and maintained it wonderfull so manie hundred yeres, namelye that there myghte be a people, amonge whome this booke shoulde be rightly kept, and amonge, whom there shoulde remaine sure testimonies of God, and of his wyl towardes vs, vnto the cominge of Christ. So God preserved also after the commynge of Christe, and shall ever preserve some kingdomes, and comune weales, wher this booke shalbe kepte to the ende of the worlde.

Senge than that God, and our father re- That God  
serueth and conserueth and



kepe<sup>th</sup> hole  
kingdōs to  
preserue the  
bible.

ffor what  
cause scholes  
must be orde-  
ned and main-  
tained.

**Of erectinge of scholes**  
gardeth so much that this booke be religiously  
kepte, taughte and lerned, it is surely the of-  
fice of all princes, and of them that minis-  
tre the commē weale, to erecte Scholes, and so  
to provide mete teachers for the same, and  
such maner of teaching the yowth of Churche,  
that thys heauenly doctrine comprehended  
in the holie Bpble, maye ever be kepte pure  
and fapthfully taught in the church.

ffor thys cause it is well knowen, that at  
the begynnyng, the Apostles ever instituted  
scholes in the congregations.

Ther be moreouer other liberall sciēces,  
right goodlie giftes of God, wherby great  
commodities are procured to the commē life  
of men, and preserued, whiche also be verie  
necessarpe for the ciuple administracion of  
worldly matters. It is than expediēt, that the  
yowth be instructed herein. Wherfore if we  
shall suffere scholes to fall downe, and the  
studye of lerninge to perishe, in shorte tyme  
the congregations shall want pastours and  
teachers, and professours of other good sci-  
ences, and the common weale shall lacke go-  
uerners, wherby bothe the congregations,  
and the common weale must nedes utterly  
perish, and be overthrowen.

Wherfore we wpll, that in euerie towne  
as well smale, as great Latine scholes be erect-  
ed for the behofe of the yowth, as the condi-  
on

**Of erectyng of scholes.** fol. CCxl.  
on of everpe place wpll suffer. And that the  
scholemasters, and such as shal worke wpth  
them in scholastical labour, may have thep2  
rewarde and wages with lesse charge of the  
people, we wpll bp thadvise, and assente of  
our bposelanes after that we have tried the  
comodite thereof, depute certaine vicarages,  
and other prebēdes to this use. Nevertheless  
the childzen shal also paye parte of the stipēd  
to the maisters, namelp such, as nede not the  
almes of the cōgregation. Whpche rewarde  
everie scholmaster shal equalpe divyde with  
his assistantes.

Furthermore what order shalbe, kepte in What order  
everie schole, what fourmes there shalbe, must be kepte  
what howres shalbe appoynted to teach the in scholes.

youth: the scholmaster shal so order, as it shal  
seme moste convenient for the teachyng of  
children, after that he hath consulted wpth  
the pastour, and suche as we shal make visi-  
tours, or overseers of this matter peculierly.  
For as in other thinges so in schooles also a  
convenient order is of great importaunce.

The scholemasters, and thep2 fellowes shal  
have thep2 office enioyned vnto them bp the  
consul of everpe place, the pastour being pre-  
sent To these persons the scholemasters shal  
promyse, that they wpl applpe thep2 office  
faythfullp, & teach the youth after thys sorte

first that they wpl teach the childzen of  
the

What sayeth  
or promise the  
schole master  
must make.



**After what  
sorte, the lo  
west fourme  
must be  
taught.**

### **Of erectynge of scholes**

the lowest fourme to reade, and write, and for that purpose they shal vse latyne booke, wherein is the Lordes prayer, the crede, & the ten comāndementes, and such like thynges pertainyng to the institution of chyl dren in religion, so that wpth the spalte letters they may acquaynte thep in selues wpth the preceptes of godlines. Hereunto they shall adde the reading of Donate. And the scholemasters shall prescribe to these chyl dren certayne latyne wordes or sentences daily in the eueninge whiche they shall render the nexte daye in the morninge.

**Of the secōd  
fourme,**

They which haue lerned to read, & begpne to assap to writte, shalbe rmoued to another fourme. And the boke of Cato shalbe red vn to them, and they shalbe set to lerne Donate without booke whom whā they haue learned, some cōmune grāmar shalbe sette before the, which they shal also lerne without booke in vnder word by word. And the high procuratours of scholes shal principalli haue a regarde hereunto, that the chyl dre learne some certaine and regular grāmer. For that is necessary for many causes. But bicause greate labour and continuall repeticiō is requisit to the printing of grāmaticall rules in chyl dren, and the chyl dren them selues abhorre from this labour, the most parte of scholemasters neglect the rulers of grāmer, or teach the negligent

**Of correctinge of scholes. fol. C. lxxi.**  
 negligently and make haste to the readinge  
 of poetes, and Tullie, and such like authors  
 whiche is pleasaunter bothe to the teachers,  
 and heares, than the perpetual repeticion of  
 the rules of grammar is. But by this pre-  
 posterous maner of teachinge, the youth is  
 greatly hindred, for they neuer lerne to speke  
 certaimely, and purely, whan they be not ac-  
 customed to certayne rules of speakinge.  
 Wherfore the scholemasters must be enioyn-  
 ed with singular diligence, and bounde by  
 an othe to teache a certayne accustomed,  
 and regular grammar, and certayne precep-  
 tes of speakinge, & to brate in the same wyth  
 cōueniēt interrogacions, and answers that  
 they maye be grammarians, and knowe a  
 certayne way to speake latine. In this com-  
 panie than of the secound fourme, the children  
 shalbe retained so long, til they haue perfectly  
 lerned Donate, and all grammar rules. And  
 herewith besides Cato, Aesopes fables, and  
 some dialoges of Mosellanus, or Erasmus,  
 shalbe expanded, and such other good exerci-  
 ses, and preludies.

And the thynges that shalbe interpreted  
 vpon one day about eueninge they them sel-  
 ues shal interpret the same the nexte daye,  
 with the declination, and cōiugation of some  
 nounes, and verbes, wher rules of the gen-  
 dres, case, preterperfectus, & supine shalbe  
 demaunded

How necessary  
 it is to in-  
 culcat gramer  
 diligentely.

The repetici-  
 on or rende-  
 ring of gram-  
 mar.



## **Of erectpnge of scholes**

Demanded of the, as al good scholmasters know they must do, and wil do also diligent ly. ffurther more this fourme must be daile exercised in wittinge, and everie one shall deliver to the master some eniophned waiþnge

### **Of the the third fourme**

After the children haue lerned the Etimologie or rulers of grammare metely wel, a thirde fourme shall be appoynted of such, as haue profited so far in learnpnge. To these children the masters shall expoune. Terence, and the Aeneis of Virgil, and they must procure, that they learne perfectly the rules of construction, which the masters shall declare with plaine, and euident examples. ffurther in the repetion of a lesson, these two exercises must be diligently retained, name ly that the childre do euer declare the construction of the text, and also adde the rules so that they recite the coniugations, and declinations and shewe the rules of the same. In thys exercise of repetpnge, and examining, a lerned, and faithfull master shall teach, how manie waies the same sentence maye be spoken in latpne, with such declaracions of the propriete, and elegancie of the latine tounge, they shall cause more plentious fruit, than may be here fully expressed. But this matter consisteth altogethere in the faithfulness, and dexterite of the master. Wherefore men throughlye learned faithfull, and prompte in teachinge, must be sought

### **Rules of con struction**

**Of erectpng of scholes** fol. CCliiii.  
Tought furth, to haue the gouernance of scho-  
les, cheifely in greate towne.

In thys fourme there shalbe a certayne  
howse appoynted euery weeke, at whiche  
howse the childre shal reherse wpyhout booke  
the rules of grammar, that they forget, them  
not. The masters maye also change their lec-  
tures, and in the howse deputed to bigill, ex-  
pounde Tullies epistles. In this fourme also  
euery childe shal write, and deliuer euery  
weeke a latyne Epistle, that together they  
may learne both to speake & to wrpte latyne

The fourth fourme shalbe of the, whiche  
haue lerned theyr grammare rules, and con-  
struction, and haue attained a metly good la-  
tine tounge. To the afterwarde some logike  
shalbe red, as the logik of Sefarius. Philip, Logike.  
or Sturmius, and some easie accentpnge, as  
of Marmelius, or some other lpe. Accentpnge.  
In thys fourme more ouer some bookes of  
Ouides Metamorphosis, de Poto, and Tullies of-  
fices shalbe red. The childre of thys fourme  
shal also be sterred bp to write verses, which  
they shal deliuer to the master euery month.  
But forasmuch as manpe be of that nature,  
that they lern to make verses with much diffi-  
culty, the schole master shal vse such modera-  
tion in requirpnge thys studie, that he maye  
exercise euery one in that, that he shall per-  
ceyue the nature of euery one, to preuaile in.  
Howe



### Of rectyng of scholes.

Howe be it he shall exhorte the dulle also to this arte, that thei do not utterly caste awaye this art, for the greates profite, which it hath vndoubtedly. But they shall stirre them to trauaile furth as much as they canne, and to write some verses though they be but fewe. For this exercise maketh perfite grammarians, and putteth the yowth in remembraunce of manie necessarpe thynges of figures, of sundrie wayes to speake latine, and sedeth maruailously copie of latin speache.

Two howres a weeke shal suffice for the readpnce of logike. But whan it is ended, it muste be begonne agayne. At other howres the master shal interprete to them, to whom logike is read, the greke grammar, if thei be fitte for that purpose, & whan he hath ended the grammar, he shall expoune Hesiodus, or Phocilides, or some like thinge, as a wise master shal perceiue to be profitable for the children. But the exercises of grammar rules, and construction shal not be omitted in this foure, but shalbe vsed in the repeticion of. And these be the lectures, which may conveniently be reade the seconde, thirde, fift, and sixte daie of the week. For seeinge that christia scholes ought chiefly to serue for the maintenaunce, & furtheraunce of the knowlege of God among men, and to retaine, and promote the doctrine of Christ, & the whole

Exhort.

## **Of erecting of scholes .fol. CCxliii.**

true Christian religion, we wpll, and commaund that vpon the furth day of the weeke, the schole ceale fro other lectures, and exercises, and that thys daye be bestowed vpon teaching the catechisme, and demaund, what the children canne sape therein, And we will do oure endeuoure that some commē, and bonifourne Catechisme shalbe vled throughe the hole diocese, for we must not graunte to the scholemasters that euery one shall make a newe catechisme, but we wpl that they all vse the recepued, whiche they shall so declare and beate in to child ren, that the pouth may be kepte, and euer furthered in the spncere knowlege of Christ, in fapth, and communion of the congregation.

And the selfe same doctrine must, be taught in the scholes & in the congregations. Which thinges the ouersears of the congregations, shal cheifely loke to. Furthermore the schole master shal exhorte his elder scholars to the communion of the Lords supper, but let him first instruct them diligently of this sacrament and exainen them.

Finally in thys fourth daye of the weeke, when the catechisme shalbe handled, let euery childe of the lowest fourne be hearde, whether he can sape in latine, and in hys mother tounge the partes of the catechisme, that is to saie, the Lordes praier, the crede, the ten commaundments

A catechisme that must be taught and required in scholes.

The same doctrine must be taught in scholes that is taught in the congregations.

Scholars must be exhorted to the holy communion



### **O f erectp nge of scholes.**

maundementes, the words of baptisme, and of the Lordes supper, and of discipline, and chystian correction, as they are wyrtten,

**The schole  
master muste  
interpzete the  
Gospel vnto  
ponge men.**

Vpon the same day the schole master shal grammatiallpe interpzete to hys elder scholars, and to suche as canne attapue to it, the Gospel of the sondaye nexte folowpng, and shal declare the summe of that lesson to them

and shewe them what thynges are touched therein concerninge faith, and other vertues that the scholmaster, and the youth maye accustomethem selues to knowe more certainly, and to serch out more religiously, the thinges that be taught in the Gospel'es. lette the Saturdai be bestowed vpon Musike, that vpon that daye the rules of Musike may be taught and ponge men instructed, and exercised to singe, cheifely those songes, which vpon the nexte sunnedaye shalbe songe in the temple.

**Vpon sater  
dayes must  
musike be  
taught.**

**The schole  
must haue the  
orderp nge of  
church seruiue**

For scholemaisters and scholars must not only be present at the songes in the congregaciōs before, other, but they must also heare the chiefeste stroke, not only vpon holy dayes, but also vpon other dayes, whā there shalbe holpe assemblies as it shalbe appointed, after the cōdicion, and commodites of euerie place. In this mater suche moderation must be kept, that the childrens health be not hurted in the winter throught colde, if they be detained to long in the temple, and

that

**Of erectinge of scholes.** fol. CCxv.  
that they be not so occupied in singinge that  
theyr study of learninge be hindred. It pertai-  
neth also to the mainenaunce and encrease of  
grauitie, and religion in temples, that to sun-  
drie, and longe songes be not vsed. But these  
things, and suche other that pertaine to the  
dignitie of holy assembles & edificatiō of the  
people of Christ, the visitors shal appoint, ac-  
cordinge to the oportunitie of euerye place.

**Of the schole of deuinitie.**

But for mainenaunce of Christian doc-  
trine, and wholesome administratiō of chur-  
ches, those firste begynnings are not onely  
required, whiche be gotten in the scholes of  
chyl dren, but furthermoze it is necessary that  
men giue theym selues altogether, to lerne  
perfectly the vniuersal scriptur of the prophe-  
tes, and the Apostles, and to excuse all the  
hearde questions, wherby they haue exercised the  
church from the beginning. Item to knowe  
the waye, and meane, wherby the holpe fa-  
thers in theyr time defended the Lordes truth  
in the cōgregation, and kepte the same pure  
vnto vs, and finallye howe we maye in our  
time defende, and retaine the same.

That there maye be euer in the congre-  
gation meete men, and well furnished to set  
furthe, and defende the doctrine of Christe,  
and that so the true doctrine of Christe reue-  
led vnto vs from God, and commended and

Min. i. declared

The maner  
of songes.

Howe neces-  
sarye the know-  
ledge of diuinitie  
is.



## **O** erectinge of scholes.

Declared by the Apostles, which the true catholic church of Christ hath ever holden, maye be kepte, and spredde furthe into cure posteritie by the grace & goodnes of Christ this of righte ought to be the chiefe care of gret princes, & al gouerners of comē weales as in dede, it is the principall seruice of God. For these causes the Apostles, & their disciples instituted in the congregations suche peculiar lectures and scholes, as we read of John the Euangeliste of Polycarpus, of the scholes, erected at Antioch, Alexandre & Constantinople. And such wer scholes at the beginning, wherby nowe be ecclesiastical colleges.

**Colledges**  
wer once scholes.

**Four causes**  
why the diuinitie  
in the schule  
must be ordeined.

And this maner of institutinge such scholes was verie profitable to the congregations for foure causes. First that the writings of the Apostles, and prophetes in such colleges and scholes, might be preserved from perishing. Secondly that there myght ever be witness of the Apostolike writings, whiche shoulde be true, and which counterfeit. For even strepght waye at the beginninge some writings were carried aboute vnder the name of the Apostles but falsly, whiche were furthwith reiected, and noted by these scholes. As we reade that John the Euangeliste reproveth one, for addinge a false appendice to the Actes of the Apostles. Thirdly, that such scholes might bear witnes what doctrine

and

**D**etecting of scholes fol. CCxvi.  
and understandinge of the scriptures was  
taught by the Apostles, leaste strange doc-  
trines, and enterpretations of the scriptures  
and suche as fpyght with the doctrine of the  
Apostles might crepe in, the authours wher  
of should be knowne, or elles adversaries  
to this testimony of the congregaciō. ffourth  
ly that out of such colleges, and scholes mete  
teachers and gouerners myght be taken for  
other churches also. These, I thinke wer the  
causes, why they wer alwaies in the congrega-  
tions suche companyes and colledges from  
the beginning, whych after that they were  
enriched by the liberaltie of princes, and  
godlye men, they were brought to suche col-  
ledges of cannons, as we se nowe a dayes.

But forasmuche as the studie of the holy  
scriptures hath ben q̄reched a great while si-  
thens in these colledges, & many other slan-  
ders pernicious to the congregations are com-  
m with a lamentable ignorance of hylp ma-  
ters, surely, the great nede, & necessity of the  
congregations requireth, that scholes be re-  
stored, and pr̄serued as much as the worde  
wyl helpe hereunto.

Wherefore we also haue purposed to e-  
rect, and cōstitute suche a schole of Dunitie  
at Bonne, wherein after the custome, some  
mete readers that teach the holpe scriptures  
and other good learning, in which we wyl

The schole  
of Bonne.



### **Of erectyng of scholes.**

also procure that the studentes shall have a place, and a table as the maner is in other universities. And moreover, we wyl depute somewhat for pore younge men

There shall then be appoynted for a begynnynge seuen professors in this our schole. The fyrste shall professe diuinitie, and shall teache openly two daies of the weeke in the olde testamente, and two other in the new, to whose iudgement we wyl permitte, that he shall chosse out of the holpe booke, those, that he thynketh wyl be moste profitable for the hearers, as in the olde Testament, Genesis, Exodonomie, the Psalmes, Ieremye. In the newe, Paule, John, Luke. And this professor shall so moderate hys doctryne, that it agre with this summe of holpe doctryne, which we haue described in thys booke, and whiche is in dedde the doctryne, and meanynge of the true, and catholike churche of Christe. This principall reader of diuinitie shall also exercise the office of the superintendant in the congregacions ngyh aboute, and as the rector of thys schole, he shall haue charge of the other readers, and shal warne the of their dutie if neede be, and if they do not their duties he shal brynge the matter before them, whō we wil appoynt to be sponholders, and mainteyners of thys our ordinaunce. He shal labour also to mainteyne mutuall concord betwene the

**The lectures  
of diuinitie.**

**Of erecting of scholes** **fol. C. lxxviii.**  
the professours, that one hurte not an other  
wyth wordes, writtynge, or other wapen.  
And he shall decree, and put in execution, by  
the aduise and assent of the other readers,  
thynges pertynyng to the discipline, and  
correction of the yowth.

The seconde reader shal also examine the  
holpe scripture, but there wythall he shall  
teache the hebrue, tonge. Two dayes in the  
weeke, he shall interprete some boke, wyth a  
theologicall exposition. ffoure dayes he shall  
reade the hebrue in order. First, he shall teache  
the grammar, and then he shal expounde some  
boke of the Bible, and therein he shal declare  
the rules, and vse of the grammer, that thys  
tonge maye be more certepnelye knowen of  
younge men, and be made more familiar vnto  
thē. The third professour shal read logike  
and the greke tonge, both twaine euerye day  
in the weeke, in the which he muste teache, as  
vpon the seconde, the thyrde, the fyfte, the syxt  
day of the weeke. Which thyng shal not be  
harde vnto hym, who hath attayned but e-  
uen a meane knowledg of bothe the artes.  
ffor he that hath once wel perceyued the ru-  
les of Logike, shal not haue muche a doo to  
teach thē. But he shal chose some comune, &  
good Logike, as is the Logike of Cesarius,  
Philip. or Sturnius. And he shal not chaunge  
that, that he hath begone to teache, and more

**The hebrue  
tonge.**

**Logike.**



### Of erectynge of scholes.

ouer as often as he hath ended the same, he shall adde some booke of Aristotele bys Logike, whom he shall interpret in greke. But he shall chuse the easier bookes, as is the booke of Porphyrius or of the Predicamentes, or some parte of the Anaktikes, that the youth maye be prepared to the readynge of Aristotle. And he shall moderate all these thynges accordynge to the capacite of the heares.

When the booke of Aristotle is finished, he shall retorne to the accustomed Logike of Cesarie, Philipe or S'urmius.

The greke  
tonge.

In the other houre, when he muste reade greke, this reader shall first teache the grammar, and afterwarde Hesiodus, or some part of Homere, or some Tragicdies of Euripides, or Sophocles, or some oratio of Iocrates, or somewhat of Lucian, or Herodotus. Thus ended he shall retorne to the grammar.

Rhetorike.

The fourth reader shall professe Rhetorike, and shall reade euerie daye twople, one houre he shall bestowe vpon the preceptes of Rhetorike, and he shall chuse some good Rhetorike comunely vsed in the scholes, which ended he shall expoune Erasmus bys booke de copia rerum, and after that some bookes of Quintilian, namely the second, the thirde the eyght, and the tenth.

Moral philo-  
sophie.

On the other houre he shall expoune some oration of Cicero, wherein as much as he shall

**Of erecting of scholes. fol. CCxlviii.**  
shall thynke needfull, he shall declare howe  
the oration agreeth wth the rules, and pre-  
ceptes of Rhetorike. Howebeit some tymes  
in the steede of oration, he shall mengle some  
what out of the poetes. This reader of Rhe-  
torike shal also professe morall philosophie.  
Therefore in the houre deputed to thys lec-  
ture, he shall expoune sometymes Tullies  
offices, and sometymes he shal interprete A-  
ristotle thys Ethikes in greke, & shall intro-  
duce the yowth to the redyng of these booke.

The fyfte reader shall be a grammarian  
for though thys schole shal be apoputed and  
instituted for them that haue learned gram-  
mare in the scholes of chyldren, yet for as  
much as the wittes of chyldren, and yonge  
folke be vnlke, and some when they come to  
these comune lectures, knowe not theyr gra-  
mare fullp, and some forget the same, it shal  
be necessarpe that amonge other comune lec-  
tures some chylde shal exercise in grammar  
be also retepned.

**Grammar.**

Lette the professours the, when they haue  
tried the learnynge of euerie one, distribute  
the chylde into certepne fournes, as euerp  
one hath profited in learninge, and let them  
pricke those forwarde, whiche haue not bene  
sufficiently trained in grammar, to learne  
the same more perfectly. To thys reader  
ther muste be two houres assigned euerp

**Item, iiii.**

**days**



### Of erectynge of scholes

hape, in whiche he shall cause the yowth to rehearse wouthout buke the rules of grammar, everie one in ordre. And thys custome must needes be ever retepned in scholes, and not chaunged. And forasmuche as the yowth unwillingly susteyneth thys exercise, the professors muste all agree upon the maintenaunce of thys statute, and compel the yowth woth punishmentes to thys exercise, everie one accordynge to his age, and according as he hath profited in learnynge, that they map make the y hearers perfecte grammarians, whiche theynge heelpeth exceedynge muche to true and substantiall learnynge.

For commune studies are greatly endamaged in this tyme, by reason that a perfect institutio of Grammar is neglected, and manye yonge men go to other professions, and artes, before that they have perfectly learned Grammar. Of whiche bynderaunce though all saythfull instructours of yowth complayne, and as muche as in them lyeth, woulde gladly remoue the same from the y scholars, and compell them to learne grammar perfectly, yet they wante the authoritie, and ayde of them, whiche have superioure power among scholars. Wherefore we wil that oure overseers shal diligently resist thys euill, and procure woth all diligence that thys exercise of Grammar be saythfully

That the studie of grammar must be diligently applied.

**D**irectinge of scholes. fol. CCXV.  
It maynteyned, and sett forth. In the other  
houre this reader shall cause the choldren  
to rehearse wouthout booke the accentinge of  
Mycillus, and shall requyre of them, that  
they exercise them selues in writinge of ver-  
ses. And for this purpose he shall expoune  
some Poete vnto them.

Accentinge.

**W**e will that the sixte professour shall  
reade Mathematicall sciences, and naturall  
Philosophie, and we thinke it sufficient that  
he reade one houre in a daie. Therefore on  
the seconde, and thirde daie of the weeke, he  
shall teach Arithmeticke, and that done he  
shall reade the litle booke of the Sphere made  
by John de Sacrobusto, whiche muste be  
diligently declared to the youth. Afterward  
he shall retorne to Arithmeticke, and shall con-  
tinue therein. On the other two daies name-  
ly vpon the fifte, and the sixte, he shall pro-  
fesse somewhat in naturall Philosophie, and  
he shall chuse some vsed, and approued booke  
in this arte, as summula Alberti, or Phi-  
lippos booke De anima, or summe such that is  
not very longe, nor obscure. Whā these be en-  
ded, he shall take in hande to declare some  
short Cosmographie, as the Cosmographie  
of Appian, wherein he shall teach the youth  
the maner of computing diligently.

Mathemati-  
cals, and na-  
turallies.

Cosmogra-  
phie.

**T**he seventh reader shall bee a Latw-  
ar, whiche shall expoune the Institutiones  
of



**The knowe-  
ledge of the  
lawe.**

### **Of erectynge of scholes.**

of Iustinian one houre euerpe dape. For it  
shal be good to introduce gentlemēnes chil-  
dren, and the chyldren of other worshipfull  
Citizens, whiche shal come to thys schole,  
to the knowledge of the lawe, teachynge the  
firste principles of thys arte. Whiche thing  
shal haue thys commoditie, that whyle they  
trauaile in the lawe, they shal perceiue how  
greate the vse of other artes is, cheselye of  
Rhetorike, and Logike.

**The phisicia.**

**Wrytynge.**

But by cause many children, & yonge men  
shal come into thys schole, a Phisition, and  
an Apothecaries shoppe shal be needefull.  
Wher we wil haue an eye to this comoditie  
also Euerp weeke on the forth day thre pro-  
fessours shal come togpyther, the Rhetoriti-  
an, the Logitian, and the Grammatician, that  
they maie examen the yonge mennes wry-  
tynges, as wel prose as verses, and amende  
some of them, that the youth maie see what  
thynges be faultie, and learne to auoide the  
same, and to wryte better. The professours  
also shal procure as muche as maie be, that  
the scholars do euer speake latine.

### **Of disputation.**

It pleaseyth vs also that foure tymes in a  
pere, a disputation of diuinite be kept, vpon  
a saturdaye, in whiche disputation the pro-  
fessours, of diuinitie shal sytte as Judges  
by course. But the professours of artes shal  
procure

**DIRECTYNGE OF SCHOLES.** fol. CCix.  
procure, that some disputacion, or declamati-  
on be vsed euerie moneth. In disputacions  
lette the better learned amonge the studentes  
make argumentes, and then the professors  
thē selues. At these disputacions we wyl haue  
a Rector to be ever presente, that they maye  
dispute comely, and wpth friendlie myndes,  
and that the disputacions gyue not occasi-  
on to pernicious brawlinges, and dissenti-  
ons. Further it shal perterue to the Rector  
to see that profitable matters be sette fourth  
to be disputed of, and suche as be offensive  
to no man. The same man shal diligently  
exhorte the youth to the holie communion,  
and shal labour to bringe to passe, that they  
go to the Lordes table often in the yere. But  
they that shal come to the communion, shall  
firste aske absolution, and then they shall  
be examured, what they haue profited in the  
doctrine of Churche.

But howe the houres shall be distribu-  
ted, when euerie professor shall read, the  
professours them selues wpth the Rector,  
shall appoynte, whom we wyl also to make  
statutes by commune aduise, concernyng  
the maners of the studentes, wherebp they  
maye be allured, and dreyen to those thynges,  
that perterue to godlines, and other  
vertues, and wherebp also they maye be  
an example to other men, of godlines and  
honestie. The Rector then, and the professors

The commu-  
nion of the ho-  
ly supper.



### Of erectinge of scholes.

Shall make lawes, that the Scholars at convenient tymes go to the temple comely, and together, that they be present in the holpe assemble, heare sermons, praye w<sup>th</sup> the congregation, vse the Sacramentes, offre thep<sup>r</sup> gifts to Christe the Lorde for the poore, that they elchue vngodly othes, euill sprakynge cursynge, and al nopsome, and vncleane speache, all gloutonie, dronkenes, and vnchastnes that they weare comely and honest apparell, not iagged, or urtherwise gape, and proude, that they<sup>r</sup> gounes come doune be<sup>n</sup>eth they<sup>r</sup> knees. These thynge and suche lyke, perterpynge to disciplyne semelpe for christian Scholars, and to honestpe, shalbe comprehended in statutes and enacted w<sup>th</sup> punisment. Suche a Schole, out of whiche most ample commodities shal come to the congregation & to eueri ordze of mē, may be wel instituted, and mainteined, so that not onlpe the professors shal haue iuste stipendes, but also certepn poore scholars shalbe found, if the reuenues of one abaie be appoynted hereunto, which now be wretchedly wasted. For pe mape fynde manpe Monasteries euery where, in whiche there scarcely remaine fve or sixe monkes, and such men, as neither be, nor cā be any waies profitable to the congregation, and whiche moste shainefully waste  
so

Of erectyng of scholes. fol. CCxxi.  
to greate riches consecrated to Christe the  
Lorde, and to his cōgregation. Wherfor al  
princes, and such as admynter the supreme  
power ought to se that these thinges be cor-  
rected after a christian sort, and that these cō-  
secrated gyftes of godly mē may be turned  
to that vse, for which they were dedicated to  
the Lorde. Whiche thynge we truste by the  
healpe of God we wyl procure not unpro-  
fitably with the aduise of our men.

By what meanes a christian refor-  
mation of hols ministerie, & cure of soules  
maye be begonne, & practised in parishes.

**T**hat parishes, and the holpe mi-  
nistries in the people of Christe,  
may be rightly sene to, it is chiefly  
necessarie, that euerie parische haue his meete  
ministers, to whiche wyl do thei office in the  
congregations wth al faythfulnes, and di-  
ligence. Wherfore first we wyl procure that  
all parishes be exactlye visited by wyle and  
graue men, whiche woulde gladly Christes  
worde to be promoted. These men shal exa-  
me what maner of pastours, and ministers  
be in euerie congregation. For if the people  
shal be rightly brought to Christ the Lorde  
and be instructed, & edified in faith towards  
hym, they muste needes haue such goddes,  
and pastours, as be learned vnto the tynge  
done

That the  
care to order  
and instructe  
parishes wel  
is verp neces-  
sary.



### Of a reformation.

home of God, as saynt Paule prescribeth  
vnto his disciples, Timothe and Tite, and  
suche as burne wpth a zeale to bryng manie  
therunto, finallpe suche as be meete to teach  
other to keepe those thynge, that Christe  
hath commaunded vs all to keepe, so that  
the pastours and ministers be furnyshed to  
teache other, salte keepers of the sayethfull  
worde, that they may be able to exhort tho  
rowe holesome doctrine, and confute them,  
that gape save the same. For if the salte be  
made unsauerie, no thynge can be salted ther  
wth, and if the light be darkened, darkenes  
obscureth all thynge. But it behoueth pas  
tors, & teachers of congregations to be to other  
in the see of salte, and a candle in the  
wape of the worde, You be, sayeth Christe to  
hys disciples, the salte of the earthe, and the  
light of the world. Wherefore by the heape  
of God we wpll procure wpth as greate di  
ligence as we can, that in oure dominion  
suche be made pastours, and ministers ouer  
congregations, as wpth vnfeyned diligence  
laboure to spue accordyng to the Cannon  
taught of the holie goste by the ministerp of  
saynt Paule, and mozte straitly required by  
all the Canons of the holie fathers, though  
being letted thoroze mannes weaknes they  
can not perfectly atteyne to the same, never  
theles at the leste in the principall matters,  
whiche pertain to the holie ministerie, they

**Of administration. fol. CCxxxii.**

shal ordeale thep: dopnges accordynge to  
thys Canon. ffor the then (whiche thynge is  
also necessary to the reformatiō of the church  
we have determined to admytte none to the  
administration of congregations, ne to suf-  
fre anie in the same, that is in a manifeste  
crime of intemperantie, or vnchastnes, or co-  
uetousnes, by vniust gaine, by vsurie, or any  
other fraude in bargaining, or in any wronge  
done to hys neyghboure, pea that declareth  
not a true zeale to lpyue temperatlye, iustly,  
gently, friendly, and godly, and to enstruete  
hys householde in the same way. ffor where  
thys zeale wanteth, there lpyuelly fapth can  
not be, nor the true knowledg of Christe.

Howe can suche then teache fruitefully, and  
be meete witnessers of the fapth in Christe?  
ffor, as muche as they builde wpth doctryne  
so muche they pull doune agayne with their  
vncleane lyfe. ffor it can not be that such,  
should constantly teache true doctrine, seynge  
they loue not God trulye. Wherefore it is  
muche more tollerable to haue fewe, and the  
same verie godlye pastours, and seruent in  
the zeale of Christ, tpi God hym selfe vouch  
safe to thurst forth more meete workmen in  
to his harvest, then to comitte the congrega-  
tions, though they ben ever so small, in their  
fapthfulnes, whiche them selues knowe not  
Christ. ffor no man li. o weth Christe, which  
studieth

What maner  
of men muste  
be admytted  
to the admini-  
stratiō of con-  
gregations.



## Of confirmation

Studieth not to obey his commaundementes  
and to kepe him self cleane fro wicked, and  
impheuous actes. Euerpe one that spna  
neth, hath not sene God, nor knowen hym.

Exhortatiō  
to a chaste  
& honest life.

And that al vnchastnes, and uncleane life  
may be more easly turned awape from the  
ministers of the congregations, we beseeche,  
exhort and require of them al, which be now  
set ouer the cōgregations, or shal be here af-  
ter, that wpth all diligence they order theyr  
lyfe so godly, temperatly, chastly, and holi-  
ly, that they maye be gupdes to the people  
of Chylte, not only in doctryne, but also in  
exemple of life, and that, they may bringe the  
same to Chylt, castinge before no man anye  
blocke to stumbe at, thorow dissolute and  
vnchast lif. But to whō it is not givē to liue  
blameles, & holily without mariage, we think  
it not our parte to forbidde them holie mari-  
age. But thys we beseeche them, and require  
of them, that if they wyl entre into holy ma-  
riage, they enter into it holily, and in the  
Lorde, that is to saie, lette them seeke them-  
selues suche wyues, as they maye well hope  
shalbe an healpe to them, not only to leade  
forth theyr priuate lyfe godly, and wpythout  
reprofe, but also to execute the holy ministe-  
rie of the cōgregation more readily, and re-  
ligiously. Let them then desyre of the Lorde,  
and wpyh godly diligēce let them seeke wo-

men

That mar-  
iage ought  
not to be de-  
nied to them  
that haue  
not the gift  
of continēce

**Of administration.** fol. **LXXIII.**  
men excellençe in religion, and all honestie  
Godly and holie brought up, hauinge good  
testimonie amonge the congregation. For  
the holie Ghost requirerth suche woues of the  
ministers of the congregatiō, & the verie great  
necessitie of the congregatiō requirerth the same

They that desyre to marie them whome  
they had for concubines before, shall not be  
permitted so to do wthout the consente of  
the visitours, whiche shall determine herein  
that, that shall seme to be profitable for the  
congregation, and conueniente for the holie  
ministerie, for euen the familie of the pastors  
muske garnishe the Gospell of Christe, and  
theyr woues muske be an exemple to othere  
woues in all Godlines and chastitie. As the  
holie gost comaunderh by. **S. Paule.**

Secondly we haue determined to admytte  
no man to this ministerie, nor to suffice anye  
therein, that applyeth not the readynge of the  
holie Bible, and hath not profited so farre  
in christian doctrine, and lyfe, and also in the  
knowledge of administrynge the congrega-  
tion of God, that at the leste he be able to de-  
clare the customable, and commonye bles-  
sings, whiche are wonte to be propounded  
to the whole congregation out of the scrip-  
tures, and conueniently handle by the same  
the principall articles of oure doctrine, and  
what maye instructe tollerabyle children, and

What manner  
of woues prie-  
stes must be  
permitted to  
marie.

What doc-  
trine is requi-  
red in pastors



### Of a reformation.

more aged folke, pea the vniuersall people of  
Christe, in the religio of Christe.)

That pastors  
ought to be  
fre fro things  
carnal & busi-  
nes of thys  
worlde

Thirdly whereas that a man may right ly  
orde the holpe ministerie, & profitablie serue  
the congregations therein, it is necessarie, that  
he entangle not hym selfe in the busynesse of  
thys lpe, but gve hym selfe wholly with all  
diligence to readynge, doctrine, & prayers, we  
exhort and require by the commaundemente of  
Christe, and by the authoritie of our archebi-  
shoppe office, of all pastours, and curates, of  
soules, that they bitterly bid all worldely, and  
fleshly cares, and busines farewell, and caste  
the same fro the as (besides the lawe of god)  
the canons require wth greute seueritie. For  
concerning the necessities of lpe, we wil faith-  
fully procure, that eueri man shalbe liberally  
prouided for, that beynge discharged of the  
care of this life, they may wholpe gve them-  
selues both to learne the holpe scripture, & to  
studie the same daye and nyghte, which only  
enstructeth vnto saluation thorow faith in  
Christe, and also to prayers, wth which on-  
ly we may obteyne the true vnderstandynge  
of the scripture, and the gyfte and grace to be-  
liue the same wholesomely vnto o-ther, and  
helpe to serue Christe the lorde in thys of-  
fice vnto the edification of the congregation.

Fourthly we comaund that the pastours  
haue often conuocations, and godly exercises  
in

**Of administration. fol. CCLxxviii.**  
in the same, whiche we woll appoynte in cer-  
teyne, and conueniente places, and tymes, as  
the comoditie of the congregations, and mini-  
sters shal suffice, and herein they shal vse no  
excuse, excepte it be verie necessitie,

In these conuocations one shall saythful-  
lye, instructe, warne, and exhorte an other of  
the sincere vnderstandynge of the scriptures,  
& of the holisome administration of theiꝝ of-  
fice. For seynge that the knowlege, and vse  
of a pastorall office, is so miserablie losse, we  
woll appoynte by our visitours as moche as  
we maye, some pastours, and teachers in cer-  
teyne places, whiche be somewhat more fur-  
nished in the knoweledge, and religion of the  
holie ministerie to whome the other pastours  
and ministers dwellinge nigh about, shal re-  
sorte euerye weke, or as often as it shalbe con-  
ueniente, and shal heare of them the expoliti-  
on of the scriptures, and other thynges per-  
teyning to pastoral cure, & so better furnishe the  
selues vnto theiꝝ office. And if cases and diffe-  
culties happē in their ministerie, out of which  
they cā not vnfolde the selues, let the vse the  
councell of these men. And if they be warned  
that they haue erred, or dō amys in any thinge  
let the take that warninge in good parte, and  
regard it wel, & diligently amēd the selues in  
that wherein they erred, and lette theiꝝ, if  
they haue not fullpe executed theiꝝ office in

Private exer-  
cises & necessa-  
rie ordinaunce  
among the pa-  
stours.



## Of a reformation

Greater conuocations must be celebrated,

and pointe, recompence the same studiously. Furthermore we wpll also institute greater conuocations to be kepte twice a yere, and besyde those we wpll haue two to be kepte euery yere in our citie of Colone, as the olde custome is, wherunto the Deanes onely shall resorte, and they which haue some peculier busines there, or be called thither.

To these conuocations, than, the pastours and Deanes, euery man according to his owne dyce shall come togither studiously, neyther shall they absent them selues from thence, excepte it be for a necessarie cause, we wpll provide also that euery congregation shalbe visited euery yere by mete visiters, whiche if they haue percepued any faulte to haue crept into the parishes, whych they them selues cannot amende, they shall propounde the same in the greater conuocations, that it maye be amended by the authoritie of a synode. Wherefore we wil chosse men, excellenge in wisdom, faithfulnessse and authoritie, almoche as the Lord shal geue, to rule these conuocations, and to execute visitations, to whom we wpll geue suche authoritie, that they maye resiste fautes, and inconueniences whan they arple, and vse fitte remedies.

To what end  
the actions of

Nowe all the actes of conuocations, and visitations muste be referred hereunto, that all parishes may haue faithful, and mete ministers

willen

## Of administration fol. C. lxxv.

ministers, whiche may execute theſe miniſterie  
faithfullſſy accordinge to Gods worde, and  
want not iuſte defence againſt vniuſſe violence  
and cauillation; of wretched menne. And that  
they whiche haue not faithfullſſy executed the  
holpe miniſterie, or be founde to haue commit-  
ted any faulte in theſe ſpewing, be corrected, or  
if that can not be broughte to paſſe, that they  
be removed from the holpe miniſterie. Final-  
ly, forasmuch as ſundry chaunces & diſeaſes  
and other lettes of the holpe miniſterie happen  
daily vnto paſtours, as vnto me, theſe thing  
ſhall alſo be decreed in conuocations, & viſita-  
tions, when it happeneth to ſome miniſter by  
reaſon of ſickneſſe, or ſome other cauſe, that he  
can not execute his miniſterie him ſelfe, that  
ſome of his fellowes, if there be ſundry mini-  
ſters in the ſame congregatio: as it happen-  
eth in townes, or ſome of his neighbours, if  
any haue no felowe, as it is wonte to be in vi-  
llages, ſhall ſupplie the roome of the miniſter,  
ſo empesched, that the people be not any where  
defrauded of the holpe miniſterie of Chriſte.

conuocations &  
viſitations  
muſt be re-  
ferred.

## Of the reformation of cano- nicall colledges.

**C**anonical colledges are now a dayes  
for the moſte parte of two ſortes.  
Some they be into whiche the ſons  
of Dukes, Earles, knygghtes, and na-  
ble men are onely receiued. There be other ſa-



What the  
propre  
dutie & office  
of clearkes is

Of the reformation  
to whiche the childre of other men are admit-  
ted. Nowe where as all these will be counted  
clarkes, and partli also priestes, deacons, and  
subdeacons, and some canons, that is to saye  
regular clarkes, if a laweful and canonical re-  
formation of these persones shoulde be taken  
in hand, it behoueth surely that al they shoulde  
buckle the selues to that maner of ministring  
to the cōgregation, and also of livinge, whiche  
the rules prescribe to such persōs, that is to saye  
they shoulde apply them selues to the cure of  
soules, and to the edifyinge of the rest of the  
cōgregation in the doctrine of Christ, I mean  
that the priestes shoulde endeavour the selues  
to preache and minister the sacramentes, and  
gouverne ecclesiastical dicipline, the deacons  
and subdeacons shoulde apply the ministry  
of the same doctrine and sacraments, and the  
distributing of almes to hermits to the other or-  
ders of the clerkes shoulde set theyr hands also  
euery mā according to his place & degre. For  
this is the propre office of al the cleargie, as  
the authorities of the canons, and old fathers  
testifie to fede the flocke of Christe, Clarkes  
fede the shepe, I am to fede, sayth Jerome to the  
lodore, wher he numbrieth him selfe amonge  
Monches, and sheweth a difference betwene  
Monches & clarkes.

And where as in a chustian reformation  
of churches, we ought to haue a regard hereto  
unto

**Of the reformation fol. CCxxxii.**

unto, & to seeke this thinge with al diligence,  
namely that al thinges may be restored in the  
cōgregatiōs right cōmodiously, & wpth as litle  
offence of mē as may be. that the reformatiō  
cōsist not onely in glorious writings, &  
nothing in deade, for the churistian mē must do  
al thynges sincerely, therefore in the reformatiō  
of ecclesiastical matters, we muste bypasse  
to passe, that the holy ministerie, whose doc-  
trine of Chyiste may be restored to a sure in-  
stauratiō of religion, and to the wealth of the  
vniuersal congregation. This end thā being  
set before vs, & sincerely regarded: we thinke  
thys way of reformation shoulde be taken in  
hand in canonical colleges.

First we wil that our reuerēd chapter of the  
highest, & principal colledge, shal retaine and  
keepe styll theyr free, and canonical election of  
al theyr fellowes, and prelates, al theyr digni-  
tie, olde lawes, liberties, & priuiledges as they  
haue had of olde tyme, and vse the same freely  
& frankly without let or perturbation of any  
man, howbeit vnder thys cōditiō, that in doc-  
trine, celebratiō of Masses, administratiō of  
the sacramētes, and other ecclesiastical mini-  
steries, they so behaue them selues, as it is de-  
scribed in thys oure forme of reformatiō, and  
that they ordeine theyr lyfe, as it becometh they  
that professe the discipline of clarkes & must  
passe other in religion, that not onely no

The chapter  
of the high  
college shal  
keepe styll all  
their old right  
& priuiledge



**Of what sort  
the lessons &  
songes ought  
to be.**

**Of canonical colledges**  
that he offended w<sup>th</sup> the<sup>r</sup> cōuersation, but  
that ma<sup>y</sup>e by the<sup>r</sup> exemple ma<sup>y</sup>e be alured  
and stirred up vnto all Godlines, & honestie.  
Further that they so orde and moderat their  
lessons, and songes in the tēple, that they fetch  
all thinges that they will read or sounge out of  
the diuine scripturs, or at the lest that they dis  
sent not frō the same. Whiche thing that we  
ma<sup>y</sup>e bring to passe more cōmodiously, & cer  
tainly, we offre oure selues to chose, & to ioyne  
mete men for this purpose to the, whō it shal  
please our sup<sup>r</sup>ieme cāons to depute to this ma  
ter, which w<sup>th</sup> the<sup>r</sup> chose mē, shal examē the  
bookes of holp lessons, & songes that are now vs  
ed, and shal frame all thpnges that muste be  
read, or song in the temples thorow the pere,  
accordpnge to the rules of the holpe scrip  
tures. So that not onely our principal Chap  
er, & collge, but also al other clerkes thorow  
oure Citie, and dioces, shal haue a fourm, and  
maner, that they ma<sup>y</sup>e follo<sup>w</sup>e to reade, and  
sounge in temples. And that the vse of the la  
tine tonge ma<sup>y</sup>e be kepte in congregations:  
we w<sup>ill</sup> that it be fre, and lawfull not onely  
to our principal Ch<sup>ur</sup> & colledge, but also to al  
othere colleges thorow oure diocese, to vse  
the latine tongue in goddes seruice, & yet so  
that where as parishes be incorporated to col  
leges, those lessons, and songes wh<sup>ch</sup>e are vsed  
to the people, be read & song in tounch, as it is  
con

**Of the reformation**      **¶ 10. Eccles.**

constituted in this our soueraine of reformation  
that the common people may vnderstand the  
scriptures that shalbe reade or songe out of the  
scripture, and adde thep: Amen to the same.

Thyrthly let the colledges of Canons thorow  
our whole diocese provide, that the parishes, which they haue had long tyme incorpo-  
rated, wante not more pastours, teachers, and encoorporated,  
Scholmasters. And that they be not defrauded of iuste wages, lest these congregations  
shoulde wante lawfull ministerie boeth of re-  
ligion, & also of comune learninge. And if the  
colleges shall thinke that they are burthened  
therewyth, there maye some vicarages, when  
they shall be vacante be turned to this vse  
which is right necessarie for the congregations  
fourthly that there be appointed in our prin-  
cipal college two men of excellent learning, &  
religion, to preache to the comune people day-  
ly, to whō let there be two prebendes assigned  
& it shalbe conueniente that they be exempted  
fro the quire for the purpose rehearsed. Fifth-  
ly that they orde a schole of the college with  
singulare diligence, that the yonge pantes, &  
Kylles, whiche be appointed to the hgh col-  
lege, and also othere maye be so taughte, and  
instructed therein, that they maye be an orna-  
ment and ayde both to them selues, and also to  
other, and to the whole congregation of god.  
Sixthly we require that euery prelate, and



**That eche do  
hys dutie  
faythfullp.**

### **Of canonical colleges**

**cannon of oure principal colleges execute the ministerie, that is peculiarpe enioyned to couerpe man faythfullpe, and diligentp, that is to say, that the prouoste, and euery Archdeacon provide euery man in hys Archdenarie, firste that the congregations and scholes be faythfullp. lohed vpo, and renued in time. Secōdely that the goodes of the church be faythfullp kepte and distributed, and nothing wasted thereof, or alienated frome the congregation.**

**Furthermore, that euery mā exercise hys iurisdiction in his Archdenarie after that sorte and reformation, that heretofore we haue prescribed in our secular, and ecclesiastical iudgements, and wyl prescribe hereafter by the aduise and consent of our council.**

**ffinally, let thys be the propre charge of the prouest, that as moche as he may, he maintaine the goodes of all the churches, and such as shal be gguen to scholes, and that he bring to passe that all the ministeries of the congregations of hys Archdenarie be restored, & preserved euery where, and renued when the matter shal so require, accordyng to Goddes worde, and this is our fourme of reformatiō. So it shal pertepne to the Deane of the principall college firste to labour herein that all ecclesiasticall ministeries administrations of sacramētes and their ceremonies be ordied, & executed chiefly in the principal college, after  
ward**

**Of the reformation** fol. C. Cxxviii.  
ward in other congregations also, according  
to the lordes worde and thys our reformatiō.

Secondly that al the Canons of the prynci-  
pal colledge ordre their lyfe wel and honestly  
and lyue in Christian discipline, as theyr pro-  
fession requyret. Further that he bestowe  
faythful labour about the colleges matters  
that they may be ryghtly, and timeli hābled,  
& dispatched as comodiously as maye be.

Finally that he haue a peculiar charge of the  
preachers of the hygh college, that there be so  
uer mete mē appointed, & that they, whiche  
be appointed do theyr dutie diligently.

For the perfourmaunce of al these thyngs **The Subdean**  
the Subdeane, or Vicedane, must be an helper con-  
to the Deane, and in the absence of the Deane  
he muste exequite al the foreherberled matters  
pertaynyng to the Deane,

The oversear of the Quire shall procure **The oversear**  
that al thynges be comely, and religiously red **of the Quire**  
and songe in the Quire; and in the assemble,  
that is wonte to come togyther to the prynci-  
pal temple, and that al troublefome, and un-  
comelie actions be eschued, The office of the  
schole surueiers, of the pryncipal college shalbe  
firste, to prouide diligently that the schole of  
the hygh college haue faythful and mete tea-  
chers, and that the same ordre, and execute  
theyr lectures, and ecclesiastical exercises right-  
ly & comely. Secondly to procure that the po-  
gre



### Of canonically colleges.

ger Canons be steared by, warred, and preached forth to Godly, and honest studies of learning, and also to a semely institution, and frampage of the: lyfe, and maners. Further so to wache that they which must be appoynted to the holpe ministeries, be lawfullpe examined, and that no man be admitted or ordeined to any holy ministerie, except he be approued, accordyng to thys our reformation. Finally he shall faithfully execute hys wounted office in the Chapter house, in demaundyng of sentences, and in speakyng, and aunsweryng in the name of the chapter.

**P**rebenaries After the same sort other prebendaries also must faithfully applie their office, and ministerie as wel noble me as priestes in redyng, and in handling matters of the college in the Chapter, and obeying the: prelates, as it is conueniente.

And when Canons whych be priestes shal not be bound to so many masses, as they haue bene heretofore, it woulde please vs that thys way be kepte concerning them hereafter, namelye that two of them be deputed, and bounde vpon the sondages, and holy daies to celebrate the holy Eucharistia, and to dispence sacramentes. Two to preache, whych therefore shoulde be free from the Quire, Two to read diuinitie in the scoles, Two to studie the law that they maye aunswere, and geue counsell

Of the reformation **fol. C. lxxx.**  
to the College, and the Chapter in doubtles  
that shall arple, and that they make exequite  
forapne busines. And we woulde thys distri-  
bution of offices so to be ordered among prie-  
stes, that yett all shoulde be fellows of the  
Chapter, & shoulde haue theyr place there, and  
saue theyr mynues.

In lyke maner let the deacons applie their **Deacons**  
office not onely in readynge the Gospel at the  
holpe Eucharistia, but also in takynge charge  
of the poore, and distributynge to the poore  
after the pleasure of the chapter, the thynges  
that they whiche communicate at the Lordes  
table, shall offre vnto the Lorde..

Neither muste the vicars be idle let them **Vicars.**  
be presente in the Quire, whan the tyme shal  
require, let the gnye eare to the holy lectures  
and sermons, and endeouour that the same be  
done religiously, and comelpe, further let the  
serue the people of Christe vnto edification e-  
uerpe mā according to the gifte that god hath  
geue him in other ministeries of the cleargie.

As for those whych heretofore were bound  
to saue priuate masses, we wyl haue the to be  
presēt at comune masses religiously, and that  
they all be partakers of the sacramente toge-  
ther wityh the rest, & that they lyue godly, and  
honestly besidfourth as it becometh men de-  
dicated to holie thynges.

And because ther be manie vicars, which

**Some of the**

**after**



bicars pre-  
bendes muste  
be turned to  
a better vse

### Of canonical colleges.

after this reformatiō shal haue no ministerie  
in the cōgregation beside holie lectures, & ser-  
mons, it seemeth not an euil aduise vnto vs, if  
some prebēdes of bicars, after their disale,  
whiche now haue thē be turned to other, & bet-  
ter vses bi the cōcil, & cōsēt of our diocēsēs.

And forasmuche as we le not as we saped  
before, that it lieth in oure power, to forbidde  
holpe mariage to be vsed of anye man in the  
lorde, we wyl that the congregations be pro-  
uided for therein, that the children or wpuen  
of the ministeres detepne not the ecclesiastical  
reuenues after the death of the ministers, but  
that all thynge returne to the congregation  
forthwith after the death of any minister.  
And that euerie minister faithfullly mainteyn  
those goodes, which he hath of the cōgregati-  
on, and diminishē them in no parte either in  
pelfterpng, or in neglectpng, as the Canons,  
& euerie mannes othe requireth.

After this sorte we wish that our principal  
college be remued. Which way and reforma-  
cion we desire that it may also preuaile in, S.  
Bereons college. Nexther do we go aboute  
to bring in any chaung in other colleges, then  
that the Canons, and bicars of all colleges  
firste confirme them selues to the fourme pre-  
scribed in thys boke in doctrine celebration of  
masses, and other ceremonies, and that there-  
fore they moderate and vse thep holpe lessis,  
and

The instaura-  
tion of the se-  
condarie col-  
leges.





## Of the reformation

more vpon lawiers, and suche as gve coun-  
sel to the colleges in temporall matters. And  
as touchyng the procuracion of holpe sermons  
and institution, and maintenaunce of scholes,  
we wyl haue al these thinges so ordered, and  
kepte, as we haue prescribed to our principall  
colledge, as moche as the commoditie & facul-  
ties of euerie colledge wyl susteine. And it is  
conueniente that to those principal ministeries  
wher presbiterall prebēdes wāt or suffice not  
other prebēdes be adiudged, & incorporatated.

Thus we wil also haue the same way ob-  
serued in vicars, & deacons of other colleges  
which we haue set furth in our hygh college.  
Vessels of siluer, and golde, and other cos-  
tly vessels, and ornaments of churches, and  
colleges throughte oute diocese, we wyl haue  
to be put in an inuitorie, and to be kepte dili-  
gently, and that non of them be alienated fro  
thei congregations, and colleges, or chan-  
ged to an other vse wthout the lawfull con-  
sente of vs, and oure prouincials. Wee haue  
observed also that the tyme of vacance in ma-  
ny colleges is required longer then it is con-  
ueniente, wherby the congregations are long  
destitute of thei ministeries, and the newe  
ministers are, burthened to muche. Therefore  
that we may moderate this thing according  
to equitie, we wil that the tyme of wantynge  
newe felowes be not prolonged more the one

The vessels  
and precious  
ornaments of  
churches  
muste be  
diligently kept

Of canonycall colleges. fol. CCLXXI.  
pere. But as sone as eueri mā hath lawfully  
obteyned a prebende, lette hym enioy it after  
the first pere, without anie diminuciō except  
ther be some lawfull, & canonical impedimēt.

Wee haue obserued thys thynge also **Vacacions,**  
that residence of the first pere in many colle-  
ges is required to precisely, and scrupulously,  
without any necessarpe, or profitable cause.  
By which supersticiō many fellows are dra-  
wen fro those ministeries, of which a greate  
deale more profite myghte come bothe to the  
colleges, and also to the congregations, than  
if they shoulde be present euerie howe. And  
and other incōmodities, and herteburninges  
are wounte to aryse, we wold therfore that a  
remedie be laied to thys incommodite, and  
that the lawes of residence be so tempered, as  
christian charitie, and true edification of the  
congregacions shall require, and as the con-  
diciō, & facultes of euerie college shal permit

finallp we haue marked that those fel-  
lows that studie in vniuersities, be wole en-  
creased, thā right would. It pleaseth vs ther-  
fore that hereafter hole prebendes be graun-  
ted to the, whiche by the permission of the  
Chapter spue in vniuersities, and approued  
scholes, how be it such moderatiō shalbe vsed  
herein, as shalbe agreable to euerie mannes  
age, witte, and studie. For seing that all eccle-  
siastica!l prebendes were appointed for thys

**Residence the  
firste pere.**

**Do. only**



**O**f the reformation,  
only purpose, hat they, which are sustented  
thereby, shoulde profitably serue the congrega-  
tions, and set forth their comodities, sure-  
ly it is muche more right, and more worship-  
ful, and profitable both for the colleges, and  
also for the cōgregation, to geue hole prebē-  
des to these yong mē which abide in scholes  
and furnysh them selues wpth godlye, and  
honest artes, wherewith they may afterward  
bring greater profite to the colledges and  
to the congregations thā that they shoulde  
spende in theyr colledges those good yeres  
idely in foule ignorancie, and so rather bur-  
then the colledges, than do them any good.

**O**f the reformation of monasteries  
both of men and women.

**V**e canne not hope that the olde  
and true Monackrye maye be re-  
stored agayne in thys tyme, as  
we haue no hope nerther of resto-  
ryng of the olde discipline of Canons, of  
that sorte as it was once, and as it is descri-  
bed of Sapient Augustyne, in the booke of  
the maners of the congregation. Where-  
fore we wpll be contente wth that refo-  
rmatiō of the monasteries, which yet remaine  
that we may hope shalbe obtayned, & kepte.  
first therefore we wpll, that all monaste-  
ries conforme them selues to that waye,  
whiche we haue described in thys booke, and  
shall

**Of the confirmation. fol. CCxxii.**

shal hereafter appoynte more largelpe, in doctrine, in administration of sacramentes, and ceremonies, in repurgacion and moderation of holie lessons, and songes. Secondly that they se the parishes, which they haue incorporated (the reuenues, and tythes wher of they enioy) to be provided of ecclesiastical & scholastical ministers, and of stipendes for them, which muste execute ministeries to the cōgregacions, in al pointes according to that forme, which we prescribed before to colleges.

Thirddly we wil that they whiche in monasteries shal be founde meete to take the charge of soules, shalbe apointed thereunto, as also amonge the olde fathers clerkes, and pastours bee cholen frō the cōpanie of monkes. And now the greate necessite of the congregation requireth the same.

Fourthly cōcerning those which be unfit to minstre, & haue not the gifte, nor yet the wil to liue godly, & honestly in monasteries, we se not that it is lawfull for vs to deteine the in monasteries, to be certaine lpe offesue to the selues & to other. Wherfor: asmuch as pertayneth vnto vs, we wyl not grudge to graunt to such closterers, if they vndre who they liue, wil permit the same, that leauiuge the monasteries, and monasticall bondage, they shall conuepe thepm selues to the commuane honeste, and chustian lyfe, & to

Howe the repurgacion of the Abbayes muste bee apointed.

What waye must be taken wpth those Monkes that wpll not or ca not lyue well and godly in thep abbayes



**Of a reformation.**

line in marriage, or wpuces, so that their purpose be godlie, and unfained. To which kind of liupng, it shall not displease vs, that they whiche haue nede, be holpen of the monasteries, whiche they leaue.

Fistly we will that they, whiche wil tarpe in monasteries, shal liue godly, and without offence, and kept the comen discipline of christen men, and be contente to receiue thinges necessarie for the bodie by the administration of the monasterie, and not to waste the goodes of the monasteries in shamefull riot. For monasteries oughte to serue to the cherishing of honest and godly studies, and to bring up yonge men, whiche afterwarde may bring certaine vtilitie to the congregations. Further we wpll haue the nnumber of these mē so moderated, that euery pere somewhat may remaine to the monasteries, wherby some children may be hulpe, which haue not wherewith they may be honestly brought up, and be taught some craft to mayntayne the selues thereby. And moreover that yonge folke of more age may be holpen, whiche though they haue a craft, wherby they be able to get their owne liupng, yet they haue not wherewith to set by their craft, or to fynd a commodious marriage.

So it seemeth good to vs also that monasteries

**Of Monasteries. fol. CCxxxiii.**

cles of beggynge friers, be wholp dedicated to godly learning. For it is euident that they were not made at the begynnynge, that men should begge, or only reade and sing in temples, or sai masses, but for this purpose chiefly, that in them, men shoulde be brought vp, and framed vnto the congregations, whiche myghte supplie the negligence of pastours, and susteyne the holy ministerpe of the cure of soules, whiche than began to were out of vse. Wherefore, we wpll proude, that they whiche in these monasteries shalbe founde meete to minister, shalbe deputed to the same in conuenient places.

**The stre**  
houses muste  
also be apoin  
ted to godly  
studies.

And where as it is against christian simplicitie, and the verie rules of the olde holi fathers prescribed vnto monches, that cloisters shoulde shewe furthe them selues to be gased vpon, with such disguised, and so manifolde varipng garmentes, wher as monches aparell shoulde be base, and of smale price, not differynge muche in shape, & colour fro the garmentes of other meane and base men it shal please vs that they, whych wpll abyde in monasteries shall vse comen garmentes not muche varipng from other apparel of good men, which yet shalbe homlie, and honest, and so ordred as it shalbe conuenient for euerie mans ministerie and condicion of life

**What maner**  
garmentes  
monkes shalbe  
haue.

And because it is right expedient for the co-



## Of a refozmacion.

Some Ab-  
bays muste  
be turned in  
to scholes,

gregacions that there be scholes, wherein the  
youth maye be godlye, and commodiously  
taught, and framed; we wil do our diligence  
that wher oportunitie hereof shalbe, certayne  
monasteries wpth the aduise and assente of  
our prouincialles, shalbe touned in to scho-  
les in whiche we will studie to set learned  
and good scholemasters, as much as we may  
and we will appointe some monasteries for  
the nobilitie, and some for other honest men,  
that in the their children maye be godly, and  
honestly brought vp, and be furnished with  
good learninge and honest maners.

What dangers  
ought to  
be feared to  
ensue of the li-  
bertie to leaue  
the abbais, &  
howe they  
must be reme-  
died,

And because that folowinge the Lordes  
worde, we make it free to them, to whom it  
is not giuen to liue wel, holp, and godlye in  
monasteries to returne to the comune life of  
christen men, manie men feare sondrie dan-  
gers that maye come hereof. For some of  
the order of gentelmen, and other worlthpy  
full men, because they haue manie children,  
and can not sette furth al their daughters to  
mariaing, feare lest it maye chaunce, thorough  
this libertie of forsakinge monasteries, that  
their daughters shal returne to them, and be  
burthenous vnto them, or at the least shalbe  
allured to vnauided, and vnsempel maria-  
ges, or sedused, to some other spotte of lyfe.  
For our weakenes is verp much in continu-  
ping in good, and honest studies, and our old  
enemie

enemie Sathan sayeth meruailous waues a  
gainste al christian reformation of thynge,  
Some feare also that greate, and pernicious  
contentions aboute inheritances wil come  
hereof, and an intolerable diminucion of pa  
trimonies for they are aferde, lest the womē  
whiche shal forsake their nonnes, wi<sup>l</sup> requyre  
their portion of inheritauce, and not onelpe  
of that inheritauce that shalbe deuided, but  
also of that, that is deuided already.

But as for vs seing that in the whole re  
formation that we take in hand, we haue an  
hertie regard herrunto, and most studiouse  
referre al thynge to the same purpose, that  
we may augment al commodities vnto oure  
men to the glorie of God, fyrst spiritual, and  
secondly temporal, and not to intercept, or  
diminishe any commoditie in any thynge, we  
wyl as much as we may possibly, to turne a  
way, and remoue both these thynge and al  
other, which men fear wyl happen, or which  
in dede wyl be paynful to some.

And therefore we exhort in the Lord most  
ernestlye all virgins cloysterers, and other  
whiche are now in Abbayes, that they take  
good hede that thys so necessarye, and hole  
some worke of christian reformation be not  
made open in any part to the displeasure of  
men, nor hindered, nor defaced wth anye ab  
use, or offence, seying that verp maup stom  
blung

A godly ex  
hortation vnto  
to al nonnes &  
cloyster litters



### Of the reformation.

blpunge blockes, and lettes otherwyle happe to this worke, before it come to any purpose and be established, through so great weakenes of men, and so sharpe and continuall awantes of Satan.

The lone life  
and caution  
therof.

As for vs we must nedes folow the Lordes worde, and not to go before it, whpche word not only eniouneth not to mā wuiles life, neither by necessitie of commaundemēt nor by commendation, or exaction of a bowe or by the occasion of any kinde of life, or ministerpe: but also it byndeth, and moderateth the praise of wpuiles lpe, and not of euery wpuiles lpe, but of that, whiche may cause a man to cleaue to God and godly actions moze fastly, and wpth greate continuance, It moderateth the praise therof I sape so studioufly, and with so singular a promise that as often as it bypnygeth furth any thing in the commendation of thys wpuiles lpe, and of the maner of serupnge God without Mariage, it addeth furthwpth somewhat, wherby it admonisheth, that it is not geuen to euery body to serue God out of wed lock, and that euery man ought to consider, what gift he hath receiued of the Lord, lest labouryng to higher thpnyges, he bee not able to stāde in the lower, & lest whyle he foloweth the bygher vertue, he lese the lower, & sape a snare for him selfe. Thus the Lordes wouth,  
and

**Of Monasteries.**

**fol. CCxxxv.**

¶ the holy gost hath taught of wiveles lyfe.

Seyng than that the Lorde hym selfe, and  
master of religion commendeth wiveles lyfe  
after this sort, and with thys warines bothe  
by hym selfe, and by hys Apostle, it cannot  
surely be lawfull to his disciples, to laye  
a snare to men commended to our charge,  
that we should kepe the in the grace of God  
ether by any renung of commaundemen-  
tes, or exaction of vowes, whereby they pe-  
rishe, and to thrust the from that, that might  
be to them a better and a surer waye (as it is  
to be ioynd in Matrimony, to them whiche  
burne, and to dzyue them to that, that is not  
good to them, but dangerous. For as the  
Lorde wyl haue nothinge commaunded to  
manne in hys name, but that, that certaynly  
pertayneth to his welthe, so he wyl haue no  
vowe either to bee commended or required,  
whiche helpeth not to the same. For he came  
to saue that, that of me had perished, and not  
to bringe them into anye danger of salua-  
tion. He came not to presse doune his, wth  
the burthen of vnprofitable commaundemen-  
tes, but to deliuer them. Wherefore we muste  
stand herein, nether can it be lawfull vnto vs  
to depart from the religion of our office, ei-  
ther to turne awaye anye temporall displea-  
sures, or to get commodities. For we muste  
not do euill, that good maye happen.

i. Math. xix.  
i. Cor. ii. vii.  
i. Timo. v.



## Of the reformation.

In the meane while, as al christen men,  
so al cloisterers to, must no lesse religiously  
cōsider the thynge, that the lord so earnestly  
cōmaundeth, & requireth cōcerning the reue-  
rēce & obediēce of parētes, kinfolk, & such as  
in this lif ar made of the lord, our gouerners  
Item he we shoulde not entre into mar-  
iage but in hym, that is to saye accordyng to  
his worde and pleasure. Furthermoze com-  
sernyng the eichyng of offences, and the  
luste that we shoulde haue to approue oure  
selues to al men vnto the p: wealith, and edifi-  
cation, in al our yse, and doinges. Item to  
folowe, and to studie for all those thynges  
that be acceptable, and of good reporte, and  
laudable, & win greter worship to the gospel

Out of these commaundementes of the  
Lorde we admonishe and exhort in the Lorde  
and in his name, al virgines, cloisterers, and  
al other men, what soeuer they be, that they  
wyl godly considre, and lay bp in they: her-  
tes al these commaundementes of the Lorde,  
that they trouble not them at any tyme wpth  
vntymely marriages, to whom they owe al  
honour, reuerence, and loue, and so diswor-  
shyppe the Gospel of Chaste, and be offen-  
siue to the cōgregation of God, and to othe-  
r mē, which offense by the healepe of God they  
might auoied. For if any aske of God with  
true fapth, and cal for his Spirit in the name  
of

**Of Monasteries.** fol. Cxxxvi.

of his sonne oure Lorde Jesus Christ, he wil  
not denie his helpe to the perfourmance of  
those thynge, whiche he so muche commaun-  
deth, and requireth. Whypche thynge we see  
daply in so manie holp mapdens, and wop-  
dowes, whom he preserueth in eyg't purite  
of lyfe, wouthout al foule superstition, and  
offere, whyle ther chaunce to them no meete  
husbandes, to whom they myghte be mari-  
ed. And there is no gyfte surly pertepnyng  
to the editipng, and adournynge of his con-  
gregation, but God wyl bountionly g'ue  
it vs euen in this tyme, so that we do not dis-  
spice, nor caste away his liberalitie, but seeke  
and prape for the same godly. Wherefore  
God wyl g'ue no lesse in thys tyme, vir-  
gines, and wopdowes, and other holpe men,  
whiche shal geide them selues for the king-  
dome of heauen, then he dyd in the tyme of  
the holp fathers, if we shal godly require of  
hym these ornaments of the congregation.  
And there be some surely in thys tyme, to  
whome the gifte of godlye wpueles lyfe  
hath chaunced from God, if onely they wyl  
use the same in the true feare of God, and  
zeale of promotynge the Gospel. Therefore  
let al cloisterers wpth al diligence, and care-  
fulnes beware, that they abuse not the liber-  
tie of Christe in any thynge, and make the  
good thynge, whypche they haue receyued of  
the



## Of Monasteries.

the Lorde, and the profession of the Gospel to be subiect to the pl speaking of men. But that they loke aboute them religiously, trie and discern, whither the Lorde hath called them, and doth cal the, & not whether carnall curiositie and desire driueth them, which yet the Lorde wyl giue the grace to overcome, if only they wil diligently praye for it, and labour studiosly to thys purpose, and facion their whole lfe wth godly care, that they maye approue them selues to all men, but chiefly to them amonge whom they liue by Goddes ordinaunce, that they maye please them I saie vnto theyr wealthe, and edification, and serke theyr owne in nothyng, but the thynges that profite other, as the Lorde requirith of al christen men by Paule.

To al these thynges we warne, and exhort closterers after that sort, and religion that Paule dyd namely for the true profite of closterers, for that, that is comely to them and healepeth them hereunto, that they maye cleaue the better to the Lorde, and more wighly, and wth lesse daunger of seperation. And not in any wyle after that sort, & superstition, that we shoulde lape a snare to any man. that is to saie, that we shoulde giue any occasion, to enterpryse more thynges, and higher, then euerie mā hath receyued power of the Lorde, as we protested before. Wherefore

**Of the reformation. fol. C. lxxviii.**

For as at other tymes so we ever adde also to thys oure admonition, & exhortation the sentence of Paule, if they contempne not, lette them be married. For it is better to be married, then to burne, what soeuer, men agaynste the same haue willed, or commaunded, or require thorothe theyr authoritie, or fauour. For agaynst that, that the Lorde pronounceth to be better, no mē mai bowe or cōmaund, or require, or perfourme by any meanes.

Wherefore we beseeche and exhorthe in the Lorde the parentes, and kinsfolke of these personnes, that in them, whom God hath committed to theyr charge, whiche were borne of them, and be ioyned to the by bloud, or some other diuine copulation, they wyl not preferre temporall comodites, and ornaments before euerlasting, and that they wyl rather consider thys thyng wel, and religiously, that our whole wealth lyeth in the free, and bolde invocatiō of Goddes mercie, thorothe our Lorde Jesus Christ Whiche invocation can not stande wth an euyl conscience. But they whiche burne, because they haue not the gyft of geldyng them selues for the kyngdome of God, if they refuse the remedie of burnyng, that is to wyt, holie wedlocke, they can verie scantly maintaine a good conscience. For who so whyle he maye, studieth not to embrace that, that God hath iudged better

An exhortation to the parentes of cloister spylers.



### Of the reformation.

better, he vndoubtedly dispiceth god, whose  
holeſom counſel he regardeth not. The Lord  
des worde ſtandeth cleare and euident: It is  
better to be marp'd then to burne. And it  
oughte to comforte godly parentes, whom  
God hath honoured, rather then burthened  
wth a greates meane of chyl dren, that he  
hath promiſed, that al other thynges ſhalbe  
added vnto them, which ſeeke the kingdome  
of God, and the rpghtuousnes thereof, tho  
rowe his providence, whiche ſurely can ne  
uer leaue his diſtute of anie maner of true  
commodities. Lette them comforte them ſel  
ues wth thys, and ſuche other lyke promi  
ſes of God. They whiche haue more chyl  
dren, then that they cā thynke, that they may  
prouide meete mariages for them all accor  
dyng to the dignitie of theyr familie, lette  
them not doubt, if principally they ſeeke the  
kingdome of God, and the rpghtuousnes  
thereof, for theyr daughters, and ſonnes per  
mittynge vnto them holpe marriage, where  
as they haue not receyued the gylte to ſerue  
God wthout the ſame, let them not doubt  
I ſaye, but that God wll ſurely bleſſe both  
their children, & other ſo plentifully, that they  
ſhall haue plaine experience, that there is no  
thyng more profitable, than nothinge obtey  
neith greater bleſſinge of God for al neceſſi  
ties of lpe, then faithfully, and ſimplie to  
folowe

**Of monasteries. fol. C. Cxxxviii.**

folowe hys worde, and wyl. Furthermore howe horrible a thyng shoulde it be to be heard, that christian and nob'e men, or other people excellent throuwe the singler benefites of the Lorde, shoulde wyllynge for temporal riches, and worldly glorie putte thei chylzen in danger of eternall damnacion, and lape before them a snare of sinne, whom they had begotten to God, to enioie eternall lyfe, and not to the diuill to suffre euerlasting damnacion, and whome also they had consecrated to Christe, to keepe all the thynges that he commaunded. Doe vnto them, sayeth the Lorde, by whom an occasion of stumblinge commeth,

And if we hereafter by the counsell, and aduise of our prouinciall states can heape godlye, and honeste men as well noble, as other, whiche haue more chylzen, then they can wel iopne in matrimonie accordynge to thei estate, that they maye couple all thei chylzen, whom the Lorde hath called to holy wedlocke, in mariages meete for them, we wyl omitte no fapthfulnes, and diligence, In the meane whyle lette the parentes, and kinste, which haue the gouernace of their yongers, laboure to shewe suche loue, and fapthfulnes to thei chylzen, and kinste in thys behalfe, wherby they maye declare that they desire nothinge more, then the glorie



### Of the reformation

of God to be sette forth in the wealth of  
theyr frendes. So agayne lette ponge per-  
sones behaue them selues in suche sorte to-  
wardes theyr parentes and Elders, as men  
whiche next after the obedience of God, de-  
sire nothing more then to order al theyr lfe  
to the acceptation, and worshyppe of theyr  
parentes, and kinsfolke, and to do and suffer  
al thynges, that God wyl haue them to do,  
and suffer, accordyng to theyr pleasure.

More then this, neyther, we nor other ca-  
bryng any remedie, agaynste the former in-  
conueniencie, whiche men feare wyl ensue of  
the remission of monastical bondes, I meane  
that birgyns cloysterers retorne not out of  
theyr abayes to theyr frendes, and be bur-  
thenous vnto them, and also a disworshippe  
thorow vnadvised mariages, or some worse  
chaunge of lfe than this. But that we may  
ease theyr carefulnes, whiche are troubled  
wth the other incommoditie, and feare lest  
their inheritauces, and patrimonies shal be  
diminished, we beseeche the, and exhorte them  
in the Lord, that first they wyl wel considere,  
that we chursten men ought so to regarde te-  
poral goodes, that we do not onely preferre  
them in no wise before eternall goodes, but  
also that they be not an hindraunce to the same  
in any popite. Secondly lette them remem-  
bre that Goddes lawe (after whiche Abra-  
ham

## Of Monasteries

ham, and other holp fathers liued) and graun-  
teth vnto parentes, that they maye so distri-  
bute theyr temporall goodes amonge, theyr  
chylidren, as they shal thynke mooste profi-  
table, and worshypfull boeth for theyr fami-  
lye, and also for the congregation of Christe.  
For Abraham made Isaac his iust heire, and  
gaue to his other chylidren though they were  
lawfully begotten, onli certayne portions of his  
goodes, ordeined and distributed accordynge  
to his pleasure. So Dauid made not his el-  
deste sone to be successoure of hys kyngdome  
but hym whome he iudged to be mooste mete  
to administer the same. For the same reason.  
Moses hys lawe, whiche God hym selfe  
gaue, commaundeth that two partes of the in-  
heritance be gauen to the eldest sone.

Thys reason then beinge well considered  
if the same thyng shall seme good to oure  
diocesanes, we wpll thus determine, concer-  
nyng the enheritaunce of them, whiche shal  
forsake Monasteries, namelpe that none of  
them shal haue title to clapme those enheri-  
taunces, whiche were distributed amonge the  
other heires, before that they came out of  
theyr Abbayes. As for the enheritaunces,  
whiche shal chaunce after that they haue left  
their Abbayes, we wpl take this orde in the.

If it be greate hinderaunce to any man to  
admit them to lyke portions, whiche after ce-



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tion of inheritaunce, lette thep: abbapes, because that the persone trustyng in that celsiō, and lohpnge for a greater portion of inheritaunce, enterpaied to marre, or began some other trade of life, so that he shoulde be greatly endammaged, if suchcession of inheritaunce shoulde be boide, and if they shoulde claime a gapne thep: portion, which had gyven bp the same, at thep: enterpnge into monasteries, in suche a case we wpll procure, that they which shalbe putte to suche hinderance, shalbe provided for, and that they also whych haue left thep: monasteries, shalbe brought to christian equitie, so that no body shal haue cause to complayne of wronge. Further it is conueniente that they which shal be deliuered out of cloister bondage shew them selues so thankeful to God for his incomparable benefite of the pure doctrine of the gospel restored vnto the and of christian libertie, that they shal soone compte that sufficient, that shalbe allotted to them howe litle so euer it be, only if they may therewith serue God wpth a fre and safe conscience. But howe so euer these thpnges shal happen, and howe so euer these controuerxies may be provided for, yet christian men muste remembre, that we praye for dayly breade after the sanctification of godds name, and the comming of hys kingdome, wherfore al carefulness for temporal thpnges muste serue and  
goue

## Of fre colleges

gyue place to the sanctification of Goddes name, and kyngdome.

### Of free, and not monastical Colleges of virgins.

**F**irste we wyl that euery college shalbe left in that conditiō concerning dignitie of byrthe, wherein it is now, I meane that suche colleges as were appoynted to the daughters of Earles be lefte to them, and suche as were appoynted to knyghtes daughters, be distributed to the same.

Secondli that abbasses, and other virgines in colldges conforme them selues to thys oure reformation in doctrine, administration, of the sacramentes, and other ceremonies, ite in the maner of readinge and spngyng in the temples, so that they read, and spng al thynges in a tongue whych they vnderstand.

It shalbe the abbasses parte to brynge vp & retepne the other virgines in the feare of the Lorde in holpe moderation of lyfe and in al honestie, & therefore to sterre them vp with diligēt warnyng, and with the exēple of theyr own lyfe. Let the other virgines shewe them selues obedyente to the abbasse, and other rulers in al godlines, sobrietie, & honeste moderation, of meates, drynkes, clothing, and other thynges, and doynges.

### Of the orde of sel bretherne and lay bretherne.



### Of sel brothers

**S**elle bretherne in thep<sup>r</sup> profession are nexte to true monkerpe thei lye togp<sup>r</sup>ther, thep haunte scholes and labour wpyth thep<sup>r</sup> handes. Wherefore we wil maintaine, and apde them for these purposes, requiringe of them only that thep purge, and moderate thep<sup>r</sup> ceremonies, lessons, and songes, accordyng to thys oure reformation, and that thep lye a blameles life, in the communion of the congregation where thep dwel, and in the obedience of the comune pastours.

So likwile laie brethren susteine them selues wpyth thei<sup>r</sup> labours, minister to the sicke and burie the dead. Wherefore we wpyl also healde them fatherlye, and apde them in thys thei<sup>r</sup> holie kind of life, asmarie as wpyl faithfullp execute these ministeries, & leade furthe al thei<sup>r</sup> lyfe, godlye in the communion of the rest of the congregation, and in the obedience of the comune pastours.

All these persons muste be diligently examined by the visitors of thei<sup>r</sup> ministeries, and of thep<sup>r</sup> nthere conuersation, and thep muste lerne of the same a certaine forme, and rule of thei<sup>r</sup> life, & trade of liuynge, and thep muste obserue the same faithfullp.

¶ The conclusio of the worke.

**I**t hath semed good vnto vs to publishe, and set abroad among our men, al the premisses begyne thus deuised, deliberated, and

### The conclusion.

and gathered togpther, accordynge to oure  
simplicitie, but yet faithfullp, and with a true  
zeale of oure Lorde Iesus Churste, as a plaine  
introduction to a christiā reformatiō of ecclesi-  
astical matters, and therwpth asmuche as the  
Lorde shall permit, to satisfie the office, and cō-  
maundemēt, which we acknowledge to be en-  
ioyued vnto vs bp God our creator, and also  
bp the decre of the cōuocation at Ratelstone,  
which thpng mozenuer oure diocesanes haue  
required of vs, & haue cōmitted the same vnto  
vs to set an ordze therin. Whypch thpuges  
neuertheles we set furthe to be recepued, and  
obserued of menne committed to our charge,  
none otherwple, the. i as a begynnynge of so  
holp and necessarie a thpuge vntyll a general  
reformation of congregation: be made bp  
the holp empire, bp a free, and christian coun-  
sel, vniuersall. or national, or bp the mooste re-  
doubted emperour, our mooste gracious Lord  
with the princes electors, other princes, & com-  
mune estates of the holie empire gathered to-  
gether in the holpe Golte. Whiche that the  
Lorde wpl graunte to be appoynted and re-  
ceiued with concord of mindes for the setting  
furthe of hys glorie, and the promotynge of  
our health, we oughte cōtinuallpe to desyre, &  
praye of the same Lorde, and oure God. And  
where as in the meane season we offre thys  
our deuise to our men, we do it for none other  
pp.iii. cause



### The conclusion.

cause then we haue declared. We labour to a voyde the faultes of inobedience chiefly towards God, whpche hathe sundrye wayes prescribed vnto vs in hys lawe thys charge, and thys worke. Secondly also towards our superiours, who iniointed the same thing vnto vs by the decre of the counsell of Ratispo.

Furthermore we studie to eschue the crime of vnfaithfulnes towards our subiectes, to whome requirynge nowe the seconde tyme, a godly reformation of ecclesiastical minilterie and gpyng vs authoritie to ordre the same, we promised thys our diligēce, whpche we also owe vnto the, by reason of oure office of an Archbisshoppe. Therefore that we maye perfourme though not fully, yet in some part the thing, that was enioyned to vs, by God, and our lauiour, and by our superiours, and was required of oure menne, and by vs promised vnto them, we bypnyng forth these our deuises, and deliberate sentences, and deliuer the same vnto oure men, sekyng therewith to promote and mayntayne as moche as the Lorde wyl boughlye to graunte a Godly concorde, and wholesome edification of al menne in doctrine holpe ceremonies, and discipline of Christe, and to preserue our menne chiefly in thys so dangerous a tyme in whpch so many heresies, and wicked opinions are daily more perniciously styred vp aboute vs, from al false

## The conclusion

doctrine, and perdition, whych certainly foloweth, wretched doctrine. But if the Lord hereafter shal reueile hys wyl vnto vs more largely & shal gve vs more of hys grace, and spirite, we now keepe thys libertie vnto vs, to enlarge, to shorte, to chaunge, to correct to declare further these our deuises, & institutions howbeit none otherwise then after the worde of God, and as the Lord shal graunte vs to perceiue, that the same is for hys glorie, and the edification of hys people, whom he hath committed vnto vs. Wee thought good to declare, and testifie these thynges to al christian men whych shal reade this booke vnto the glorie of God and profite of hys congregation Whom almightie God, and oure heauenalpe father, haue safe to illumine daylye more plentifully wth hys spirite, and to bringe them further into the knowledge of hys wyl to gve, and encrease in them mightye

strength to folowe the same in all

pointes, & at length to make

them thorowely blessed,

thorowe oure sauoure

the lord Iesus christ

to who be praise,

honoure, glo-

ry for ever

and ever Amen

Finis



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this booke of a reformation, whereby  
thou mayst also fynde the most  
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